

National Baptist Magazine

# MISSIONS

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VOLUME 36

THE MEANING OF AMERICA

FEBRUARY

NUMBER 2

Seattle school children of three races, Caucasian, Negro, and Oriental, flanked by busts of George Washington and Abraham Lincoln, are singing, "My country, 'tis of thee"

1945

*In This Issue*

THEY LIVE WITH INDIANS AND NEGROES

By Kenneth S. Dinnenhauser



## Do You Know?

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**NORTHERN BAPTIST CONVENTION**

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## THE QUESTION BOX FEBRUARY

NOTE—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who recently held their 4th conference?
2. What is applicable to chaplains?
3. Where is the Easter parade a great event?
4. Whose son was shot by the Russians?
5. Who is Ernest Von Weizsacker?
6. Where was the largest summer service project?
7. What is a main characteristic of the Karen people?
8. What is scheduled for April 15th?
9. Who was past president of the Wabash Railroad?

Note that the current contest began with September and runs through June, 1945, and is open only to subscribers.

10. What Baptist institution is at Fairport, N. Y.?
11. Whose voice is a great asset in the choir?
12. Whom did Hazel F. Shank meet at Ngombi Village?
13. Where is Oshoto?
14. Who wrote *Youth and the Homes of Tomorrow*?
15. Who spent her early years in Tecumseh, Neb.?
16. What have Baptists today more than ever before?
17. What is always a hazard and frequently a threat?
18. What Christian Center was opened 22 years ago?

### Rules for 1944-1945

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until July and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1945 to receive credit

## WHO'S WHO

### In This Issue

Margaret T. Applegarth is chairman of the International Committee on the World Day of Prayer, and a member of the Woman's Foreign Mission Board. (See also page 90.)

Lee L. Burton is a missionary of the Home Mission Board, stationed in Wyoming.

# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

HORACE H. HUNT, Business Manager

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For subscription rates see page 126

Vol. 36

FEBRUARY, 1945

No. 2

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Kenneth S. Dennenhauer is pastor of the Oak Lawn Community Baptist Church of Oak Lawn, Rhode Island.

Fannie B. Goodgame is a missionary of the Woman's Home Mission

Society, stationed at the Gleiss Memorial Christian Center in Detroit-Mich.

Hazel F. Shank is Foreign Secretary of the Woman's American Baptist Foreign Mission Society.



## It's Time for a Change

CARTOON NUMBER 118 BY CHARLES A. WELLS



**T**HERE seems to be agreement that after the defeat of Germany and Japan their educational systems must be radically changed so that future generations of Germans and Japanese will not grow up with master race concepts or national aggrandizement ambitions.

All this will be taken care of by the victorious allied nations. But is it not time to give attention also to the education of our own American rising generation? How much during these years of war have our children learned about good will and tolerance toward all men? How many really know what it means to live in a peaceful world? During their impressionistic years they have heard only war news and have learned of hate and destruction and death. Rare is the parent who in the midst of war's shattering influence has given his child a religious training and an education in good will.

Today the voice of truth and good will must be freed for the children of America. They need the guidance of the finest spiritual leadership, to prepare them not for war but for peace. Here is one more reason why the American people need to go very slow in permitting Congress to saddle upon them the proposed system of permanent peacetime military conscription.—CHARLES A. WELLS.

Barbara Leighton is on the staff of *Newsweek* in New York City.

Stanley I. Stuber is Publicity Secretary of the Council on Finance and Promotion.

Walter W. Van Kirk is the Federal Council's Secretary of International Justice and Good Will.

### Two Records Broken in December

Two subscription records were broken in December.

The month produced the largest single day's record in the history of *MISSIONS*. On December 18th the mails brought 766 subscriptions. Previous high record for a single day came on December 20, 1942, when 725 subscriptions were received.

December's second record was the month's total, 6,518, the largest single month's record in the magazine's history. It compares with 6,030 in December, 1943, a net gain of 488 for the month.

The score now stands at 134 months of subscription gains and only 6 months of lose since the uptrend began in the spring of 1933.

To subscribers who by their renewals expressed their confidence in *MISSIONS*, to pastors, Club Managers, and all others who helped maintain its circulation, *MISSIONS* expresses sincere thanks and pledges itself to produce in 1945 the finest missionary magazine that it is humanly possible under present wartime conditions to edit and publish.

The printing run for this issue has been lifted to 49,500 copies. We are on our way to 50,000!

### Will Your Church Observe These February Dates?

February has several very important dates for churches.

The first Sunday (*February 4th*) is Baptist World Alliance Sunday when Baptists celebrate their



fellowship with other Baptists around the world.

The second Sunday (*February 11th*) is Race Relations Sunday which Baptists observe in cooperation with other denominations. Write to the Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y., for a copy of the Race Relations Message.

The World Day of Prayer falls on *February 16th*, as sponsored by the United Council of Church Women. See the article by Miss Margaret T. Applegarth on pages 90-92.

Brotherhood Week sponsored by the National Conference of Christians and Jews, 381 Fourth Ave., New York, 16, N. Y., who will supply material on request, is scheduled *February 18th-25th*.

In addition to these dates are the birthdays of Abraham Lincoln and George Washington, both of which have patriotic significance and are likewise of special meaning to American Christians.



***They Came From All Around . . .***

"The Wells week was a truly county-wide affair. Folks came from all around the surrounding towns and community. His messages with his striking drawings always seemed to go over with penetrating conviction . . . before a great crowd at our county fair, the High School, Rotary, Lions and Kiwanis Clubs and the evening mass meetings. We shall always be deeply grateful for his coming." — REV. STANLEY T. BANKS, President, Herrin Ministerial Alliance, Herrin, Illinois.

The CHARLES A. WELLS Conferences on CHRIST AND WORLD NEED  
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*He draws as he speaks Further information on request. All engagements planned well in advance*

## EVERYBODY AT COLLEGE CHAPEL

*Chapel Service Is a Regular Part of the Program at Franklin College and Is a Required Part of College Life*



In the picture the students on the far right are freshman girls, those in the center are senior girls, those on the left are senior boys, and on the extreme left sit the freshman

boys. President William Gear Spencer is addressing the student body. The faculty is well represented by its good attendance on the platform behind him.

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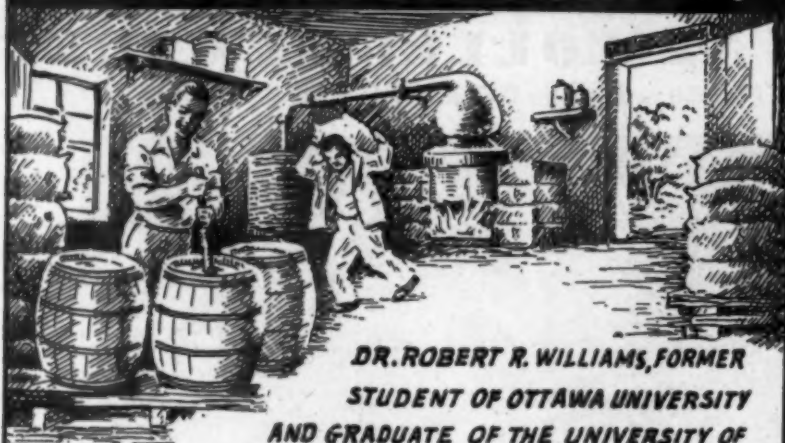
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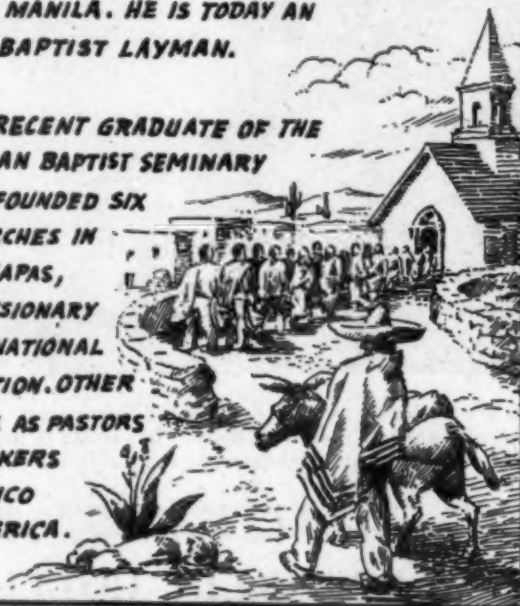


## DO YOU KNOW THAT...



**DR. ROBERT R. WILLIAMS, FORMER  
STUDENT OF OTTAWA UNIVERSITY  
AND GRADUATE OF THE UNIVERSITY OF  
CHICAGO, WAS THE FIRST SCIENTIST TO PRODUCE  
VITAMIN B<sub>1</sub> TO COMBAT BERI-BERI. HE LATER MADE  
IT SYNTHETICALLY. DR. WILLIAMS STARTED HIS RESEARCH  
34 YEARS AGO IN MANILA. HE IS TODAY AN  
OUTSTANDING BAPTIST LAYMAN.**

**HENRY BUZO, A RECENT GRADUATE OF THE  
SPANISH-AMERICAN BAPTIST SEMINARY  
IN LOS ANGELES, FOUNDED SIX  
NEW BAPTIST CHURCHES IN  
THE STATE OF CHIAPAS,  
MEXICO, AS A MISSIONARY  
OF THE MEXICAN NATIONAL  
BAPTIST CONVENTION. OTHER  
GRADUATES SERVE AS PASTORS  
AND MISSION WORKERS  
THROUGHOUT MEXICO  
AND CENTRAL AMERICA.**



## LETTERS

### From the Editor's Mail Bag

I do not think your editorial on Southern Baptists in California has helped matters. This is a time for temperate action, fraternal consideration, and statesmanlike appraisal of our situation. The differences grow out of difference in organization. The constitution of the Southern Baptist Convention includes any part of the United States, no reference whatever being made to a section. The truth is that both Northern and Southern Baptist Conventions cover the entire United States . . . Southern Baptists have grown outside of their organized work in local churches. Independent preachers and laymen have conducted mission work, established new churches and by a process that has been largely spontaneous. Before any one could form a judgment with regard to the California situation one would have to consider how far the work in that area has been due to spontaneous efforts and how far due to an evilly conceived scheme for spending Southern Baptist funds to wean away California Baptists from Northern allegiance. All that has been said in criticism may be true, but I deplore this discussion at a time when nothing should be left undone that would tend toward our securing united action in behalf of the principles for which Baptists stand.—*Rev. R. W. Weaver, Washington, D. C.*

We need MISSIONS' trenchant comment on current events to offset some of the rosy dreams of people who seem to think that everything is going to be so lovely after this war is over. Have they forgotten 1918-1929? While I do not always agree with you, I find that there are very few people, if any, with whom I always agree. Sometimes I do not agree even with G. C. Alborn who is a hard fellow to get along with. More power to your typewriter.—*Rev. G. C. Alborn, Antigo, Wisconsin.*

Please accept my personal appreciation of your article "Worthy to Die but Not to Grow Tomatoes."



It is a very timely article badly needed. As a chaplain I come in contact with all types of men from all walks of life, rich and poor, American born and foreign born. For that reason I feel keenly the truth of what you write. America is made up of people from practically all the nations of the earth. We are in war to wipe off the face of the earth the philosophy of oppression of minorities. So the instance you cite of Japanese-Americans who because of a bigoted and unreasoned hate, were not permitted to remain in New Jersey to grow vegetables, is not far short of the very thing that has happened to the Jews of Germany under Hitler. I am proud of my privilege of serving the needs of our American soldiers. We need the active backing of men like yourself in keeping the civilian population apace with the men in service. There is more hate back in the areas of comparative safety than out at the front.—*Captain G. M. Webster* (Chaplain) AUS.

The latest issue of *MISSIONS* was outstanding in many ways. The articles were so informative and timely. It is becoming indispensable to me and yet I am not a full fledged Baptist. So I can't understand how any Baptist can be without it.—*Mrs. Nye Adams*, Kansas City, Mo.

Many thanks for your editorial "Listening to the Dead" and the article, "When the Soldier Returns Home." I wish every American who regards this war as if it were a "show" might read them.—*Mrs. L. M. Baker*, Warren, Pa.

One of the strongest rebukes which I ever received came to me because I quoted a few lines from *MISSIONS* which referred to the protest by many religious leaders of various denominations against the indiscriminate bombing of the cities of Germany. However, I am proud to belong to Christian groups who are not afraid to affirm Christian standards even in time of war.—*Rev. George C. Lee*, St. Ignatius, Mont.

## PREACHERS OF THE WORD



Weldon M. Wilson

The importance of preaching is evident throughout Christian history. This method of sharing the Christian experience occupies a central place in the New Testament. Our Lord Himself was a preacher, and through the centuries the Kingdom of Christ has been extended by preaching. • The Divinity School at Berkeley was established to prepare preachers and each year sends out a group of earnest, well-trained "Preachers of the Word."



Winfield Edson

Weldon M. Wilson, pastor of the North Shore Baptist Church, Chicago, and Winfield Edson, pastor of the First Baptist Church, Long Beach, are representatives of a host of Berkeley men who have been trained to be effective preachers.

For information write to President Sanford Fleming, Ph.D., 2606 Dwight Way, Berkeley 4, California

## BERKELEY BAPTIST DIVINITY SCHOOL

### Coming Soon!

FEATURES TO APPEAR IN FORTHCOMING ISSUES

*Some of the most interesting features ever published in MISSIONS will soon appear. As indicative of the purpose to maintain the magazine's high quality, the following articles are scheduled for early publication.*

### FROM NORMANDY WITH A SHATTERED LEG

You recall the article on prisoners of war, by the son of a former Baptist missionary in Burma, and now a sergeant. He now describes the rehabilitation program for wounded soldiers.

By SERGEANT HERBERT L. HACKETT

### THE LIQUOR PROBLEM AND BAPTIST CONFUSION

A startling appraisal of the present liquor situation in the United States by a Baptist pastor who attended the recent Yale University School of Alcohol Studies.

By R. LARUE COBER

### IT WAS A HARD YEAR AND I AM STILL HERE

Glimpses into the life of an Assam Leper Colony where the medical missionary also renders a highly appreciated ministry to members of the American armed forces in his area.

By HERNERT W. KIRBY, M.D.

### THE CHRISTIAN CHURCH AND GLOBAL PEACE

A report of the national conference on the bases of a just and durable peace, held in Cleveland, Ohio, January 16-19, 1945.

By WILLIAM B. LIPPHARD

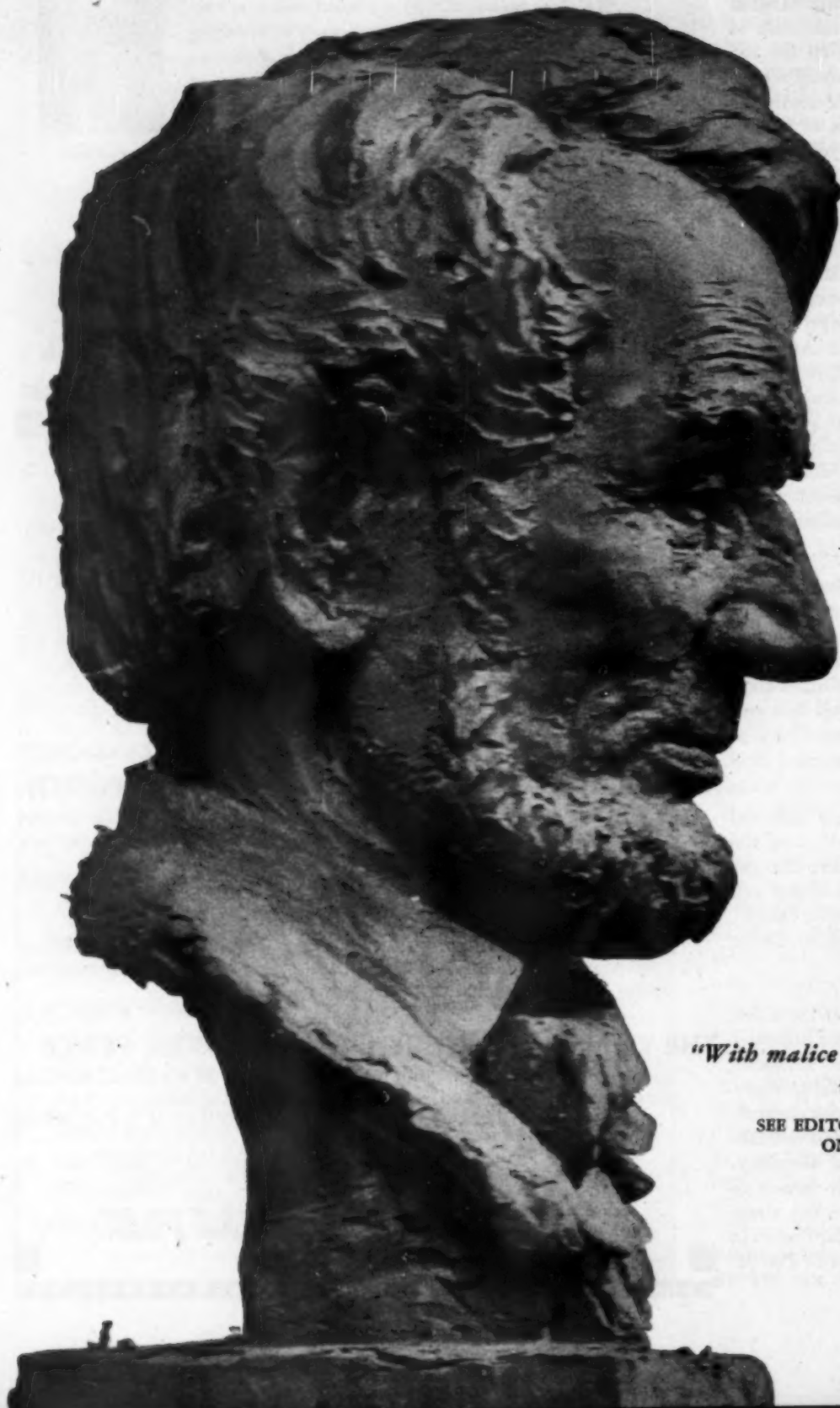
*There could be no sounder evidence of the continued popularity of MISSIONS than the steady gain in circulation. See page 66.*

*This can be another successful year if you will do your part by promptly renewing your subscription when it expires*



## THE GREAT EMANCIPATOR

Head of Abraham Lincoln, sculptured by Jo Davidson and reproduced in MISSIONS by courtesy of M. Knoedler and Company



*"With malice toward none;  
with charity for all."*

SEE EDITORIAL COMMENT  
ON PAGE 98

# MISSIONS

VOL. 36. NO. 2



FEBRUARY 1945

## Negro Equality and Superiority

**T**O A Negro composer against 38 white contestants, the Cincinnati Symphony Orchestra awarded a \$1,000 prize for its 50th anniversary overture. Smith College honored Miss Marian Anderson, famed Negro contralto, with the Doctor of Music degree.

The University of Cincinnati enrolled a 13-year-old freshman, the youngest in its history of 125 years. He is a Negro boy. At the age of three he could read. From grammar school he was graduated at nine and at twelve from high school. Both parents are University of Chicago graduates. The Pennsylvania State College student body, 90% white, chose a Negro girl as Queen. Six white girls, who did not win, formed her court. An Oakland, Cal., high school student body, 94% white, elected a Negro Vice-President.

In New York the longest Shakespearean run closed with the 296th performance of Negro Paul Robeson as Othello. No white man will ever surpass it. Mr. Robeson, now on tour, will not be seen in Washington, D. C., or any race segregation city because he will not appear before a "Jim Crow" audience.

The Sydenham Hospital in New York, with 60% Negro nurses, added 23 Negro doctors to its staff. Patients total 75% white and 25% Negro. A Negro obstetrical specialist treats numerous white woman patients. Thus far nobody has objected to race mixing.

Today's U. S. armed forces include 701,678 Negroes, 411,368 overseas, and 5,804 commissioned officers from second lieutenant to brigadier general. In Europe 29 Negroes were awarded bronze and silver stars while 188 re-

ceived purple heart decorations. American Negro troops in England by "their courtesy, manly bearing, frankness, and unfailing cheerfulness quickly endeared themselves to us," wrote Dr. Cecil Northcutt. "We were sorry when they left." For the first time the U. S. Navy named a warship in honor of a Negro and commissioned its first Negro full lieutenant, son of the late President John Hope of Atlanta (Baptist) University. Into the icy waters of the Atlantic Ocean dove a Negro coast guardsman. He saved nearly 100 white men from a torpedoed transport but lost his own life. "His bravery and unselfishness," said the Admiral in presenting the Navy and Marine Corps Medal to his widow, "was an inspiration to every officer and man on the ship."

For the first time a Negro was appointed foreman of an American Grand Jury. After presiding for several months in Brooklyn, N. Y., he was given a testimonial. "You have brought home to us that regardless of race, color, or creed," said his white jurymen, "groups with sincerity of purpose can work together honestly, fairly, and intelligently." In Cleveland for the first time the ministerial association elected a Negro President.

These incidents in the year's news evidence that from infancy to manhood and in all walks of life, the Negro is equal and at times superior to the white man. Once again Race Relations Sunday, February 11th, urges upon American Christians the urgent duty of eradicating all prejudice and intolerance and of establishing racial justice, social recognition, genuine democracy, educational equality, economic opportunity, and lasting Christian good will.



# The World Today



*Current Events of Missionary Interest*



*Five babies of three races on the poster, "Must They Die in World War III?"*

## ***It Seems Incredible That Some People Should Object to This Picture***

THE above picture, reproduced by courtesy of Americans United for World Organization, Inc., 5 W. 54th St., New York, 19, N. Y., portrays five babies. Three are Caucasian of different national origins. One is Chinese and one Negro. They feature a poster displayed for several months in suburban trains and buses in the New York area. To its searching question, "Must they die in World War III?" the poster gives an answer equally insistent in assignment of responsibility, "Yes! Unless you work now for lasting peace after victory." The poster makes its appeal not only by its question and answer, not only by its picturization of innocent, winsome, lovable childhood, but also by its racial implications. The pastor of a Chinese church in New York requested several copies. In his letter he wrote enthusiastically, "Bravo for putting an Oriental child in the group!" The Second World War, in spite of its horrors and destruction, has constantly emphasized the necessity and reality of racial unity. Negroes, Chinese, Americans of Japanese parentage, and white men have fought together and have died together. For this reason it seems incredible that

some cities in the United States are reported to have forbidden the display of this poster in their street cars and buses. Plausible and specious reasons have been advanced for their refusal. Their reasons are only flimsy excuses. The real reason is white race prejudice.

## ***President Roosevelt's Promise Is Being Fulfilled***

ON December 17, 1944, the United States Army, in a proclamation by General H. C. Pratt, lifted the ban against the return to the Pacific Coast of Americans of Japanese ancestry who were evacuated in the spring of 1942 and have since then been segregated in nine relocation centers. This news brought great rejoicing to the camps and along foreign battlefronts where 15,000 young men of Japanese parentage, from Hawaii and from the American mainland, serve in the American armed forces. The permission now granted will have four results: (1) It assures the fulfillment of President Roosevelt's promise that these people would be returned as soon as the military situation permitted. (See *MISSIONS*, January, 1945, pages 10-16.) (2) It strengthens America's moral leadership in the



world and America's reputation for justice. (3) It completely undermines Japanese propaganda in broadcasting throughout Asia that the temporary war necessity of segregating these people was evidence of permanent American prejudice and injustice. (4) It preserves America's unparalleled influence, already established in the promise of Philippine independence, in the difficult task of reconstruction and of building a just and enduring peace in the Far East.

All that now remains is for the people of the Pacific Coast to accept this Army ruling without incident, to welcome the return of Americans of Japanese ancestry, and to permit no new outbreak of prejudice or opposition to their resettlement. General Pratt expressed confidence that there would be no unpleasant development requiring Army intervention or protection. Fortunately there will be no mass migration back to the Pacific Coast. The return will be a gradual and easily adjustable process by individuals or families. Of the 110,000 people originally evacuated, 32,800 are already settled in jobs and homes in the East and Middle West and 18,700 are in the Tule Lake Segregation Center to whom the permission to return does not apply. Only 61,000 still remain in the other relocation camps. Only part of these will likely return to Washington, Oregon, and California. "Existing military necessity," said General Pratt, "does not justify control over American citizens who have been determined not to be potentially dangerous."

The Army has spoken. It is the duty of all patriotic Americans in a spirit of good will and genuine democracy to cooperate.

### *The Receding Tide of European Immigration*

FOR the government fiscal year ended June 30th last, 28,551 alien immigrants were legally admitted for permanent residence in the United States. For the 14th consecutive year the total fell below the 100,000 mark. Most of last year's immigrants came from countries in the western hemisphere. Europe was formerly the chief source of heavy immigration. Last year Europe sent only 8,694 persons. Average age of incoming aliens was 31 years and 60% were women. These figures are in sharp contrast to the totals at the beginning of the 20th century when the annual incoming horde often exceeded 1,000,000 persons. Nearly 40 years ago the late Howard B. Grose, former editor of *MISSIONS*, wrote two mission study books on immigration, *Aliens or Americans?* and *The Incoming Millions*. Both were widely read and exceedingly popular. In those years the immigrant was one of America's great home mission opportunities. Today his children and his grandchildren are among the most loyal and substantial citizens of America, staunch defenders of democracy. Millions are in the armed American forces in Italy, France, Germany, Holland, Belgium, from which their fathers and grandfathers had come half a century ago. In all professions and occupations they are filling worthy places in American life. All America can be thankful that the leaders of the home mission enterprise in the United States, 50 years ago, saw an immense home mission opportunity and they challenged American Christianity to meet it.

## *Remarkable Remarks*

HEARD OR REPORTED HERE AND THERE

RACE HATE IS NOT AN OPINION; it is a phobia. Race hate is not a viewpoint; it is a disease. The incurable racist ought to be segregated as he would segregate the Negro and the Jew and as we now segregate the leper and the insane.—*Orson Welles.*

NOT THE NEGRO nor any other colored race, but the white man himself is one of the world's most urgent racial problems today.—*Lillian Smith.*

EVERY AMERICAN—every one of us—traces his ancestry to some foreign land. As a nation, we owe our genius, our culture, our traditions, to nations all over the world.—*Thomas E. Dewey.*

THOSE OF US WHO ARE WHITE are having today our last chance, and so far we are wasting it, to be accepted on an equal basis with the other peoples of the world which is two-thirds colored.—*Prof. H. Scudder McKeel.*

WHERE GOD IN HIS INSCRUTABILITY made the white race a minority people, the devil in his malicious mischief has given them a majority complex.—*Author Unknown*, quoted in *The Methodist Churchman* of Durban, South Africa.

THE NEGRO IS NOT A PROBLEM TO BE SOLVED but a human being to be understood.—*Rev. A. R. Low.*

# Huge Drifts of Snow and Long Roads of Mud

*The joys and hardships of service  
on a western home mission field  
in area as large as an eastern state*

By LEE L. BURTON



ABOVE: Devil's  
Tower Monument  
near Hulett, Wyo.  
LEFT: The town of  
Hulett. Note the  
church near left cen-  
ter. BELOW: It  
takes a good car to  
drive through Wyo-  
ming's winter snow-  
drifts

**E**IGHT MILES south of Hulett, Wyoming, is the Devil's Tower National Monument. It is a natural monument of mystery. People never tire of gazing at this geological wonder. Like a mammoth tree stump, it rises up out of the earth to a height of 1,280 feet from the bed of the Belle Fourche River and to a height of 865 feet from its apparent base on the top of the hill. The diameter at its base is 1,000 feet.

Remove the Devil's Tower National Monument from Wyoming to the center of Rhode Island, evacuate all but 2,000 people from the state, scatter six Baptist churches about the area, and you will have an idea of the size of the Hulett Mission Field in Crook County,



northeastern Wyoming. Climate and topography must be changed from the Rhode Island variety too — and assuredly the roads!

A year ago, on November 15, 1943, to be exact, I began driving over those roads. Far back into canyons and to isolated places among the hills they lead to homes and to the six churches where I conduct services once or twice each month. From Hulett, near the center of the field, from 25 to 100 miles must be covered on these trips.

The dirt roads are of red clay and sticky black soil that rolls into huge balls on the



**ABOVE:** The First Baptist church at Hulett, Wyoming, the main church of six served by Missionary Lee L. Burton in this remote rural field in the Far West. Only when the ground is dry or frozen is he able to visit his churches and hold services

**RIGHT:** Missionary Lee L. Burton administering the ordinance of baptism in the Belle Fourche River. **BELOW:** In a bleak environment of snow stands this Baptist church at New Haven, one of six churches served by the author of this article



wheels of the car when spring rains fall. Such roads are a real problem for the churches. The only all-weather road is the oiled road that comes up to Hulett from U. S. Highway 14. When the ground is frozen in winter or at other seasons when there is no rain, we can reach our churches and hold services.

Then there is the snow! "I caught the preacher out on the road working on Sunday," one Hulett citizen reported to his fellow townsmen. The joke was on me. On that Sunday morning I had started out early in order to have sufficient time to reach the church where I was to preach. But before I had gone halfway, a long snowdrift blocked the road. In the middle of it the car stopped. I always keep

a snow shovel in the car. On this Sunday I worked for two hours before I could proceed.

Snow is always a hazard and frequently a threat to life itself. A year ago last winter a family was caught in a snowstorm at night. One of the members started out in search of a house to spend the rest of the night. After he had been gone some time one of the other members tried the same thing. One after another did this until all had left the car. All froze to death. Last winter a Hulett school teacher with her sister and a baby were caught on the highway in a snow storm. Their car became stuck in the deep snow and they could drive no farther. It was about nine o'clock at night. They did not have enough bedding to keep them warm. There was a heater in the car and a tank full of gas, but that would not last all night. What were they to do? They did not dare to leave the car because no house was near. The snow was falling too fast to see. All they could do was to run the engine for a few minutes to operate the heater and thus keep warm, then shut off the motor until it became so cold they had to start it again. Thus they survived until morning when help came.



Long roads, deep, sticky mud, and huge snowdrifts often make it uncertain whether the missionary can meet his regular appointments. He may have a program prepared and ready to present when, in less than an hour before the time it should start, a storm may sweep down upon the countryside so that the people are snowbound and cannot come to church. This has also been a great challenge to the people as well as to the missionary. They have been disappointed so many times that they have lost courage and interest. Here a missionary must know and face the problem with understanding. He cannot allow himself to become too optimistic. On the other hand he must not become pessimistic.

It is certainly true here that "the fields are white unto harvest." Most of the work will have to be done by individual evangelization. The field is so wide and the people live so far away from the churches that it is almost impossible ever to get them all together for a series of evangelistic meetings. However, they can be reached individually. This occupies the most of my time until the snow begins to fall.

The varied service a minister can render in such an area keeps up his interest and courage. One does not have to be on the field long to see the need for missionary work. A man who is not a member of the church said to me: "I have lived in this community for over 30 years. For long stretches of time we have had no minister with us. It makes all the difference in the attitude of the people and the way things are conducted around here when there is no minister. I would not care to live in a community long where there was no minister."

Besides the regular church members a large number of people of other denominations meet with us and take part in the services and work of the six Baptist churches. There is a community fellowship in Crook County. The farmers and ranchmen have known each other for years. Men from every section of the mission field come to me and express their interest in the religious work. Christian literature is helpful in bringing religion into the homes.

In spite of many problems and difficulties many things encourage a worker in such a field.

Last summer we conducted four Vacation Church Schools — at Hulett, Campstool, Alva, and New Haven. There was a total enrolment of 60 and an average attendance of 42. The children are enthusiastic about these schools. They can still recite the Bible verses and tell the Bible stories they learned in vacation schools in previous years.

The young people's work is another important part of the work. Shortly after I came here in November, 1943, a Sunday evening young people's meeting was started at Hulett. It required concentrated work to keep it going, but I now feel assured that it was well worth while. At times we have as many as 25 young people in attendance. At Oshoto, about 35 miles southwest of Hulett, we have a weekly young people's meeting. We usually have about 15 every Friday night. Recently this group conducted a pie supper and raised over \$35 for the World Emergency Forward Fund.

We have begun a program to make this field more of a self-supporting mission field. Four of the churches pledged to pay a certain quota on the total budget. We introduced the envelope system to the people, and thus far we have had no difficulty each month in raising the amount pledged. Some of the churches raised their amount before it was due.



*In summer the author conducts Vacation Bible Schools. This school used the public schoolhouse*



*Hulett's only excitement throughout the year comes when cattle stampede through its main street*

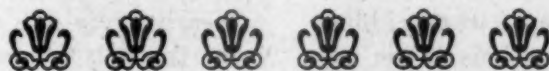
Hulett is located on the bank of the Belle Fourche River which is to us more than a ribbon of running water. It is our baptistry. From the day when John the Baptist in the wilderness preached repentance until now a river has been the most beautiful setting for the symbolic ordinance of baptism. Seven new converts made public their Christian profession by baptism in the Belle Fourche River on a Sunday last August.

We do not worship nature, but all through the ages by the "beauty of the earth," we have been made to rejoice and praise God. Such beauty is ours in abundance. The Belle Fourche River flows between two ranges of medium-sized mountains. On their majestic shoulders these mountains wear a forest of pine and cedar trees. Each season has its own glory. In winter, the mountains, the cliffs, and the evergreen trees glisten with snow. When warm spring days cast off the wintry blanket of snow from the banks of the Belle Fourche River many varieties of shrubs and wild flowers blossom. In summer the wild plum and cherry trees and countless berry bushes bring forth their fruit. Often in other parts of America have I seen cultivated flower gardens which would seem drab beside these natural gardens in the mountains and valleys. The eastern section of this mission field reaches into the Black Hills National Forest. Here stand the tall pine trees,

and beneath them creep mountain lions, bobcats, bears, coyotes, beaver, and other wild animals of the mountain country. To the west the field extends out upon the purple sage-covered prairie where cattle and sheep graze on the rolling hills.

One night while on my way home from conducting a young people's class out in this western part of the field I stopped the car and got out to enjoy one of the quiet hours of the night. The sky was clear as crystal, spangled from one horizon to the other with twinkling stars. Each one seemed so close that you might reach up and touch it. Like small flashlight bulbs alternating on and off, each one signalled its midnight greeting. The night was still. Not a sound could be heard anywhere. It was a place of perfect solitude. I understood why Jesus sought frequently a solitary place for prayer and meditation. I will never forget the inspiration, the peace and the satisfaction which came to me from that hour of silent prayer and meditation under the enveloping starry heavens.

Beauty in nature, nevertheless, is not enough to sustain the soul. I find two duties that a missionary must never allow himself to neglect. *First*, he must rely in deep faith upon the power and guidance of God. This, of course, is true in any Christian service, but in isolated places where one seldom has the pleasure of meeting other missionaries or Christian ministers of any kind, it is imperative. Here I realize how much I need the presence of God to guide and to strengthen me. *Second*, the missionary must know and love people. It has been a question to many of us how foreign missionaries could leave their own native land and people and go to a world of strangers of an entirely different race and be content to work with them. I think I have found the answer to this question. They learn to know and love the people. Regardless of state, race, color, or nationality, people are people as God has made them, and the missionary must know them and love them. For God "hath made of one blood all nations of men for to dwell on all the face of the earth."





# White Woman Patient in a Negro Hospital

*A white woman, brought to a Negro hospital in New York as the victim of a traffic accident, describes her experience*

By BARBARA LEIGHTON

SLOWLY consciousness returned and I became aware that I was lying in a bed. Beside me stood a Negro girl in a nurse's uniform. "You are in the Harlem Hospital," she said. "Will you please tell me the name and address of your nearest relative?" This was news indeed, but I was not given much time to think about it. Information had to be given. Examinations had to be made. Nevertheless, I had the distinct feeling that whatever my injuries were, I had fallen into good hands. In the course of what proved to be a month's stay I never had reason to change my mind.

Why did I elect the Harlem Negro Hospital? I didn't. It was elected for me through a New York City regulation which requires that any unidentified victim of an accident on the streets of New York shall be taken to a city hospital designated for the area where the accident occurs. Thus I found myself in a ward of 36 patients—of whom four were white persons including myself.

As the days grew to weeks I had opportunity to observe and profit by the superb nursing service, which is 100 per cent Negro, and by the services of the internes and physicians, two-thirds of whom are Negroes. Since employees of New York City hospitals work on eight-hour shifts, except doctors who are always on call, and are transferred at intervals from ward to ward, I met a good many. Out of 32 internes, 22 were Negroes, and of the 15 resident doctors, 10 were Negroes.

When one moves uninitiated into a strange town, often the first acquaintances are among the immediate neighbors. One of my ward neighbors was an elderly Negro woman, blind and diabetic. I was first conscious of her gay

laughter when she had a visitor. Her husband came on visiting days and they sat hand in hand, almost wordless for the two allotted hours.

On three afternoons a week crowds of visitors with flowers and food surged through the double doors of the ward. How we looked forward to those days! Everyone who came was thrice blessed, and every item brought was treasured as it would hardly be otherwise. In some small measure we could appreciate the situation of the beleaguered and the prison-bound, for every visitor, every flower, piece of fruit, and every piece of mail, was an event beyond description.

When at night the doors closed on the last face from the outside world, that by this time had grown dim and strange, there was a great comparing of gifts and an exchange of appreciation of friends. It must have been a dreary time for those who had had no visitors. So the rest of us made it up to them as best we might by sharing our gifts.

In Harlem the Easter Parade is always a great event. We could not go and join it; so the Easter Parade came to us. Many Negro soldiers were on leave, and they were a fine-looking lot. The ward was a flower garden. Supper was scorned in favor of the array of edible gifts. Early in the evening a lay preacher came from the Abyssinian Baptist Church to conduct a song service. Never have I seen or heard a service entered into with such enthusiasm. Everyone joined heartily in every hymn. The long prayer was interrupted with many loud and heartfelt "Amens."

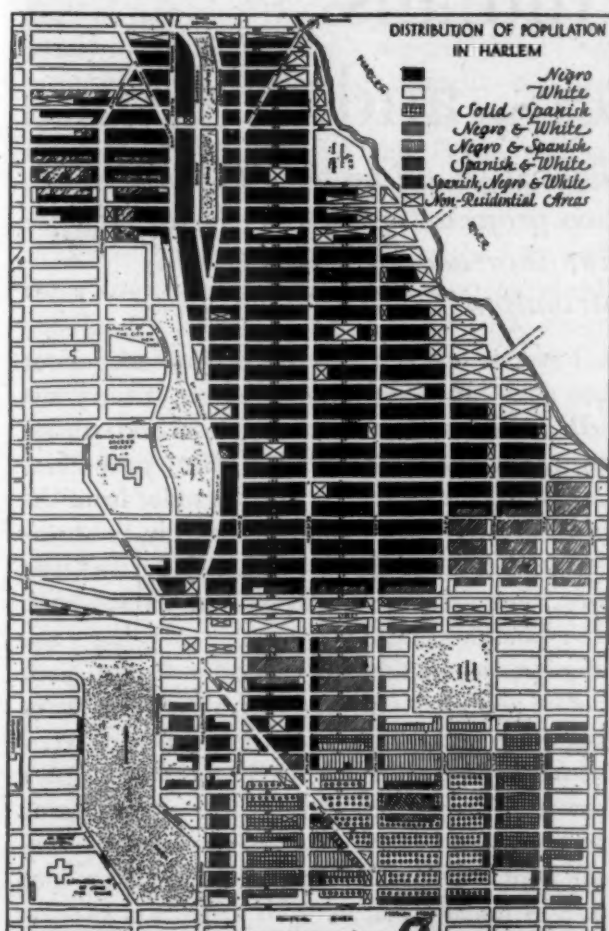
Nearly every day an elderly Negro minister came through the ward. He was a real shep-



herd. He didn't look his 75 years. Although his denomination had provided for his retirement three years before, he was by no means ready to stop working. He radiated friendliness, took messages, mailed letters and, above all, was effortlessly cheerful. Nor did he insist that we feel better every day. This was a relief.

Twice a week the volunteer librarian came round with magazines, newspapers and books. She had a fair number of customers. But there was one book she did not have to bring. The best-seller, *Strange Fruit*, by Lillian Smith, made rapid progress from bed to bed, and not because it was banned in Boston, either.

City hospitals are supported by taxation. Some money comes from the Greater New York Fund. Occasional donations are made privately for some special purpose like the Christmas fund, which provides Christmas trees and decorations in the wards.



Map of New York's Harlem section, just north of Central Park, showing the congested Negro population

In Harlem the hospital is very much a part of the Negro community and it must work closely with it. A group of social workers, most of whom are graduate nurses, and a corps of investigators check on the home status and financial condition of all patients and do whatever they can to help them after discharge from the hospital. Admissions are primarily for the indigent, except for emergency cases brought to the hospital. Patients are expected to pay what they can afford, although no one is refused treatment. There are no private rooms except for those so acutely and dangerously ill as to need absolute quiet.

The record of those who have been helped to help themselves can be epitomized in Mr. Overstreet, whose legs had been so badly frozen that they finally had to be amputated after every effort had been made to save them. The social worker in charge of his case made a bargain with the manufacturer of artificial limbs where he was to be fitted. He was to have a job there and be taught a trade. Now, after a year, he is discarding his crutches for canes and is eager to give up his so-called charity job and get one of his own.

On the day of my discharge I was given every good wish, and asked to return for a visit. My taxi driver was a Negro. He had transported many persons from the hospital. Since I was a white woman, he naturally wanted to know at once what I thought of the place. Did they take good care of me? I couldn't have had better. And the Negro boys, did they make good doctors? All they need is the opportunity. And the food? I was about to answer that question when we stopped at a traffic light. Near the curb was a huge fruit-and-vegetable stand, its bright colors glistening in the rain. A newly opened crate of strawberries especially caught my eye and brought a loud exclamation from me. Yes, the food was edible but I could hardly say it was inspiring, and I hadn't seen anything like those strawberries for longer than I cared to remember.

"Lady," said the Negro taxi driver, "would you like some of those berries? Well, you're going to have some right now."

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*Planning the day's activities in the Baptist Youth Fellowship Summer Service Project in the Harlem Negro section of New York*

## They Lived With Indians, Factory Workers, and Negroes

*An intensely human story of 19 Baptist young people who last summer engaged in summer service projects, sponsored by the Baptist Youth Fellowship, of what they accomplished in this unique ministry, and of its contribution to their own lives*

By KENNETH S. DANNENHAUER

**H**AVE you ever lived with real live Indians? Well we have and we loved it, every minute of it for six weeks last summer when we were chosen to attend the first summer service projects of the Baptist Youth Fellowship. Six of us headed for Pryor, Montana, not having the slightest concept of what it would be like in Indian country, although the girl from Utah knew somewhat more than the rest of us from New Jersey, Pennsylvania, New York, Ohio and Michigan. We were "on our own," for we were paying our own transportation expenses as well as our room and board. We recognized it as an opportunity for young people to share their Christian convictions by living with the Crow Indians and we wanted to show them that we cared.

Pryor is one of those places you hear about but never appreciate until you see it for yourself. It has a Main Street, wide and dusty, with a few scattered houses, a café, a post office, two stores and a school. It is 25 miles from the nearest paved road, and farther from the nearest telephone or electric light. Here we lived with the missionaries and did our own cooking and housekeeping. During the mornings, the missionaries taught us how the Crows lived before and after our Northern Baptist missionaries came to tell them of Christ. In the afternoons we visited neighboring ranches where we saw the people branding cattle and shearing sheep. In between these activities, we varnished the floor of the church, painted the garage, put in new fence posts, and did other odd manual work jobs because we felt physical labor should be a part of our scheme of service.



After two weeks we moved to Lodge Grass, Montana where the Christian work is more highly developed because it was started earlier in 1903. Here we spent a great deal of time calling on the people with Miss Clara E. Olds, a grand veteran of the Woman's Home Mission Society. We spoke on Sunday and taught classes for all age groups. During our first week, some of the leading Crow Indian Christians drew Miss Olds aside and talked to her in whispers. They laughed when we asked why they didn't tell us their secret. But we learned their plan later. One night a large truck drove into the compound and we were told to hop on board with a group of Crows who took us up the highest mountain so that we could see miles and miles of Montana and lots of Wyoming too. Some of us had never seen the snowcapped Rockies before. We were deeply thrilled, but the scenery was far from being the most important part of our trip. The Crows had arranged a picnic for us to show their appreciation of our coming. After supper we brought out our hymnals and portable organ and had a worship service with prayer and Bible reading. Then each of us named a loved one in the service of our country. When we had gone round the circle of these 40 Christians we had covered the major fighting fronts all around the world.

After two weeks in Lodge Grass, the group moved to Crow Agency, Montana, where the government headquarters are located and where the Bentley's are our missionaries. The girls were kept busy in Vacation Schools during

the day and in special recreational programs during the evenings. Work here was exciting because the church membership is composed of Crows, Caucasians, Japanese-Americans and Mexicans.

While these were working among the Crows in Montana, five other Baptist young people were at a Summer Service Project in Willow Run, Mich., not far from Detroit. Here is the largest factory under one roof to be found anywhere in the world. Here 18 B-29 bombers are made every day. Thousands of workers have been brought here to work in this defense plant, 20,000 living in one government housing area. In one corner of this area our group lived in the basement of a new Baptist church. Living conditions were simple, rugged, but comfortable, except for the flies that never seemed to go away.

These young people, too, provided their own living expenses and transportation. In a few cases scholarship help was given by adults and other young people in order that a worthy youth might attend; but everyone paid his transportation round trip. The group painted the parsonage and pulled weeds around the church in order to make it more attractive for the people to come worship. On Sundays they taught and preached and weekdays were spent teaching in Vacation Schools. Howard from Maine wrote that it was "a tough summer; no one should be kidded about that, but it's one I'd do over again without question." Jean, now at Denison University wrote in her diary,



BELOW: Main Street, bleak and homesick-looking in Pryor, Montana. RIGHT: The back-breaking job of weeding the church lawn at Willow Run



LEFT: Bringing in household equipment after a shopping tour in Willow Run



"Limp as a dishrag . . . the children started a new game every two minutes and we had to play every one. How they do sock each other around! I had no sooner finished a sentence about not doing things like that when little Janet picked up a handful of sand and hit me between the eyes. Grin and bear it!"

During their stay these Baptist young people learned that there was no Vacation School for Negro boys and girls of nearby Ypsilanti because no one would teach them. So our gang volunteered and got the job. Louise taught 20 juniors without any help and says, "The children were intelligent and very well acquainted with their Bibles. They cared about cleanliness." Jean had the beginners and wrote in her diary, "First real day of Bible School for the Negro children. Had about 20 beginners. Madhouse!! Sweet little youngsters, and there was one pair of four-year-old twins named Jug and Juicyfruit. Their real names were Magnolia and Magdalene, from bad to worse! One little girl kept looking at me after class was out, and finally she came over and looked up at me with those big brown eyes, and said in a whisper, 'I love you.' It makes your heart go flip-flop to see the way those children are just hungry for affection. The way they respond to someone's interest makes all this talk of juvenile delinquency seem like it needs more practice and less talking."

The largest Summer Service Project was located in Harlem, in the heart of the negro capital of the world. Just above the Polo Grounds and around the corner from Paul Robeson's home, lived a group of eight interracial young people with Mr. and Mrs. Franzen, directors of our Japanese-American Relocation House in Cleveland. The kitchen opened out into an airwell that served the same purpose for all the other houses in the block. The noises and the odors knew no discrimination. They came in our open windows too. Underneath the house, the subway rattled through. There was never any peace or quiet.

Each morning of the six weeks, all went to their particular Vacation Schools. Betty Jane had 86 pupils with inexperienced teachers. Bill worked in a school where 125 boys and girls had to use one room that a couple of years ago was a poolroom but today is the St. Luke's Baptist Church. Bob taught in a school so limited in teachers and equipment that the 80 children from one apartment house across the street could attend. On that one block in New York City hundreds of boys and girls have never received any religious training whatsoever, Catholic, Protestant or Jewish. Shirley's school was situated on what is thought to be the most densely populated street in America. Some of her juniors and junior highs had previously been in reform schools.



LEFT TO RIGHT: Tai Abigaki, an American girl of Japanese ancestry, poses as an Indian and looks the part. Crow Indian children in front of a tepee. It was hot work in the sun, painting the house at Willow Run



RIGHT: *Playtime and daily recess.* LEFT: *Vacation School group at the Lodge Crow Indian Agency in Montana*

Every noon all came together for lunch and the table became a clearing house for the day's activities. We laughed over Betty Jane's "David." We almost wept over Esther's "Taylor family." We were thrilled and awed and excited over Bill's experience in the park with some really tough boys. In the afternoons the group did things together like cleaning up a vacant lot for a playground at the Victory Baptist Church, or cataloguing books for a library at the Baptist Educational Center, always interspersing laughter with the sharing of serious plans to bring the greatest good out of the group's action. In the evenings we went out together to visit interesting and educational spots in New York. Sometimes we stayed at home to welcome a visiting speaker or fellow Vacation School teachers. Ruth, a student at the University of Wisconsin (her husband is in Europe with our forces), writes, "One of the greatest things was the fellowship within our group, our devotions in the morning, our confused, noisy discussions of problems at noon, our discussions or trips in the evenings and our quiet hours at night."

Another Projector adds, "Even when we were most discouraged, the buoyant spirit of the group kept us each hopeful of the future. Often we stopped to ask, 'What right had we to be so happy, when all the world is so sad?' I think the answer was that, because the world was so oppressed with the sadness of hate and evil, we had the almost commissioned right as Christians to feel this happiness, because it

stemmed not from selfishness or the seeking of it, but from common service to others and from love. We shared desperately in the sadness and heartache around us, and suffered too, but this was a joy that transcended misery and pessimism, and in its kind lies the salvation of the world."

Here's a story to show how fond some of the Projectors became of "their" children. "Tired one evening from a long trip to Staten Island with forty-four children, I was returning home at rather low ebb when down the block ran my little Negro six-year-old Leonard, all the way into my arms. The tears nearly come to my eyes as I write this for they surely did then. I felt like bowing and asking his forgiveness for my white race for they know not what they do."

Esther from Connecticut says, "This summer has given me a more mature and deeper understanding of people and their problems. It has given me a real knowledge of Harlem as a community of people who are just like anyone else, but have become 'slum-shocked' from congestion, segregation and oppression. It has helped me be more Christian in my outlook on life and people. I have never been so happy before in my life as I was this summer. I have found that in giving oneself, one finds all the true beauty of the Christian life."

Bob lived with the people of Harlem all summer, making many friends and catching their deepest moods. I quote him more extensively because he covers the whole range of race relations.



Every day we spent in Harlem we became more conscious of the underlying hurt that was in nearly every adult we met, hurts fostered by personal cases of being treated like 2nd class citizens and by the great indignities forced upon them as a race in general. The issue most often raised and most deeply felt by everyone is the segregation of Negroes in the armed forces. Under those conditions the appalling contradiction that is apparent in fighting for democracy has made many of them bitter and hurt others beyond words. Everyone in Harlem has a dread feeling that terrible catastrophe is ahead for this country because of discrimination, and as we went among the people we felt as sure as they about it. The young are rash and bitter. They speak of a "reckoning day" if things aren't improved, of plots of Southern whites to "push the nigger back in his place" after the war. Their feeling is caught up in a much repeated quotation from an unknown Negro soldier, "They've taught us how to fight for democracy, and we won't forget when we get back!" The older and wiser and deeper thinking speak fearfully of what they're afraid will happen, despite how much they can do to prevent it. When people get hurt, and then get hurt some more, and then some more, they can only take about so much, and then something has to give way.

What great and inestimable good could be done for the cause of brotherhood, and yea for our selfish peace, if naught else, by the passage of bare minimum civil rights legislation, anti-poll tax, anti-lynch, the immediate abolition of armed forces segregation, and the continuance of FEPC after the war. This is the bare minimum that must be done, but how much that would mean! And how much nearer the glorious dream of brotherhood could be brought if white discriminators and suspicioners only *knew* these people as people. Our most exciting experience as individuals was when at some unknown minute we lost consciousness of difference of color and thought of all our friends as just our friends here, and not "our colored friends." We came to see that like the Gospel itself, the message of brotherhood is best transmitted from person to person in quiet and unspoken demonstration of it. It was a landmark when Esther's little problem boy looked up at her and said, "Teacher, I like some white people."

For me this has been a summer of spiritual growth. It has been an experience that has put deep roots on a faith that has been too often a frothy intellectualism. It has given wings to a faith that has seemed doomed to being solidified in theory. Harlem has given tangible, life and breath, proof to great per-

sonal convictions. And the proving has been so thrilling. In the great maelstrom of city life, wild and pagan, almost by sheer nature, it makes a difference how you answer the question, "Are you a Christian?" The absurdity of theological argument was never more apparent. The saving power of Jesus Christ is not a matter of definition and finesse to these people. Modernism and fundamentalism are terms unknown although both exist in the same fellowship. The living significance of what it means to lose your life for Christ's sake and so find it, came home to all of us. We so completely lost ourselves in interest and love for these people that a whole new vision of life developed for us.

You can see that these young people had a busy time. It was not long in their experience that they recognized their need for spiritual replenishment for they could not continue to pour out their souls day by day without the intake of clear springs of spiritual resources. In the midst of bustling, noisy and dirty city living, they sought a solitary place where they could be alone with God. It seemed impossible to find such a place until in sheer desperation they found a rock on a bluff overhanging the Harlem River. They called it Meditation Rock. Across the river were railroad yards, bridges, factories, schools, church spires and elevated trains. They saw the lights of homes where they had visited and knew some of the complexities which lead to trouble there. Night after night this group in Harlem sat here and let God speak to them, reenergize them, fill them with His Power. One night on the way home from Meditation Rock, Bij turned to me and said that even though she had always attended church, Sunday school and young peoples' meetings, she had never experienced worship to be so meaningful before. "Don't you think it's because of all the things you have done today?" I asked. Slowly but surely she replied, "No, it's not what I've done today, it's what I've got to do tomorrow."

Thus 19 Baptist young people spent their summer in 1944 and more will want to do similar things this coming year. Young disciples are still answering the call of Christ to rise up and follow him, that through such service we may know what he meant when he bid us lose ourselves to find life more abundantly.



# Black Womanhood of Belgian Congo

*Makumba, Sala, Hebe, Lubelo, Keto, Kinitu, Zankatu, — to you these are merely names. To the author they are real, living Christian personalities who have recently emerged out of the superstition, paganism, and bondage of African womanhood and are today leaders of their sex in Christian life and service*

By HAZEL F. SHANK



ABOVE: A non-Christian woman and her sick baby waiting her turn in the out-patient department of the Baptist mission hospital at Moanza



LEFT: A Christian woman and her baby at Banza Manteke. It is obvious that both mother and child are in excellent health. Note the scars on the woman's chest. They are reminders of her former pagan life

**I**T IS Sunday morning in the Vanga church and the great congregation of a thousand or more is gathering. The service is in charge of the women who are honoring me as the guest from America. The children are all at the junior church some distance away, but we can hear

their lusty singing. The congregation continues to gather and the women occupy the front half of the church. In their gay Congo print dresses and bright head kerchiefs they form a colorful picture. Behind are the men teachers and hospital infirmiers in white or dark suits. At the

right front are the school girls, all dressed alike this morning in blue with scarlet head kerchiefs. The rest of the congregation varies in the state and degree of dress. There is constant coming and going of mothers but no one is disturbed.

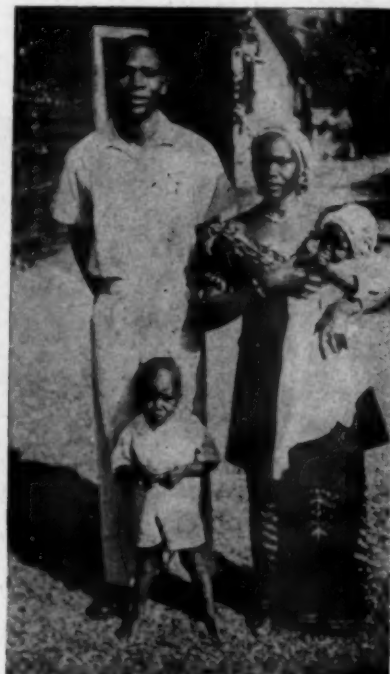
On the front row in the midst of brightly garbed women sits an old village woman clothed only in the dark skin that nature gave her, a loin skirt, and the dust of the dry season. As the service proceeds she dozes. I wonder how far she has walked to get here, and how heavy the load she has carried on her back.

The choir is singing in four-part harmony, rich and full, "Lord, I want to be a Christian." When we have finished the Doxology, Mu-

kumba puts her baby on the lap of another woman on the platform and steps forward to lead in prayer. The scripture lesson from Proverbs 31 is read by Nsusu, a girl teacher. Hebe, a tall, well-built figure and mother of six children, speaks on "Christ and Congo Girls." An attractive younger woman in a bright orange and red dress speaks on "Christ and Congo Homes." Since she is a Christian wife in a home that is truly Christian, her words carry conviction. The next speaker is Sala. Older, more mature than the others, and dressed in sober colors, she steps forward with firmness and poise and stands a moment waiting for silence. She begins to speak in a low voice but, as she



LEFT: Two Congo pastors, Mateo Vinda and Andre Nkusu, who have served 37 years. Both are wearing the gold medal of the Order of Leopold, conferred on them by King Leopold of Belgium. BELOW: Station chapel at Vanga



ABOVE LEFT: Mrs. Roland Metzger and her woman's Bible class at Sona Bata, composed of wives of teachers and medical students. ABOVE RIGHT: Seven women who walked four days, carrying their necessary food, to attend the conference with Miss Hazel F. Shank at Tondo. UPPER RIGHT: Remy Malutuma, son of Evangelist Malutumu, and his family. He is taking the teacher training course at Kimpese.

warms to her subject, her voice rises until it fills the hall. I am moved by the eloquence of her voice and manner. Sala and her husband are soon to leave for the Sona Bata Medical School. She is testifying to what this call to Christian service has meant to them. Christ has pressed His claims upon them many times in the past but they have resisted, until now they can resist Him no longer. They have surrendered to His will and they go with peace and joy in their hearts.

To me this was more than the testimony of one woman. It was the testimony of all these women with radiant faces who spoke that morning, and of the many Christian women who met me everywhere on my tour of Bel-

I forget my visit among the women of the Bayaka tribe who have scarcely been touched by the gospel and its saving power. Spiritual darkness and physical need are written in their faces and on their bodies. Nor shall I forget those women everywhere in the villages who had heard Christ's call and responded; but who knew little enough yet of what it meant to be a Christian; and to whom the downward pull of the old life was still strong. Since I have seen and "felt" Africa and the Congo, "the powers of darkness" have taken on new meaning.

Although I knew that animistic peoples everywhere possess certain common traits, I was not prepared for the strong similarities between the Congo peoples and the Karens of



*Miss Mary Bonar and girl teachers in the station girls' boarding school at Banza Manteke. They range in age from 13 to 17, teach in the lower classes in the forenoons and attend their own classes in the afternoons.*

gian Congo. I was reminded of the text of Pastor Makoku's sermon on my first Sunday at Sona Bata, "Which in time past were not a people, but are now the people of God." *I Peter 2:10.*

Congo women in time past were not a people. They were little more than chattels, farming the crops, carrying wood and water, working up to the day of their confinement, often bearing their babies in the field, and returning to farm or garden work within a few days carrying their new-born babes on their backs. Every part of their lives had been tightly bound by superstition and custom.

For uncounted numbers of Congo women that old life is still unchanged, as I saw with my own eyes in a few short weeks. Never shall

Burma, among whom I lived for 12 years as a missionary. Like the Karen women, these Christian women of the Congo are practical-minded and businesslike, simple and charming in manner. Although life has been a hard task-master for them, they have a wholesome attitude toward themselves. Sheer hard work in the gardens and carrying loads on their heads keep these women slender, supple and beautifully postured. It was a delight to watch them presiding over their own meetings with poise and a quiet dignity. In more than one place I saw them helping in the communion service, and I thought it strange that these women, once they took their place in the Christian church, should so soon assume a place of service not occupied by women in our American



churches. More than anything, I shall remember these women for their prayers. They were brief, but to the point and beautifully symbolic.

It would be a dark picture indeed were it not for just such Congo Christians as I met that Sunday morning in Vanga and on all of our Christian mission stations, men and women who have heard Christ's call and surrendered to His claims, and who bear in their faces and in their lives the marks of "the people of God."

Lubelo is one of these. A widow with three young children, she spends her mornings as a teacher of girls' classes in the Leopoldville school. In the afternoons she gives her time as a Bible woman.

newest sections of our mission, where she conducts a school for girls. Child marriage is very prevalent and her work combats this evil.

In charge of the school for wives of medical students at Sona Bata is Mattie, one of the first two registered women nurses in the Congo. Though now a wife and a mother with a home of her own, she also cares for the dispensary of the station school.

Assisting the missionary women on the staff of the women's school at Kimpese is Zankatu, wife of a native staff member. She has no children and can therefore give full time to teaching. Zankatu represents a great group of childless women, many of whom are still young



*Women missionaries in Congo: Front row, Grace M. Cooper, Mary Bonar, Secretary Hazel F. Shank, Agnes H. Anderson, Emily E. Satterberg. Back row, Esther J. Ehnborn, Eva M. Shepard, Margurite M. Eldredge, Alice O. Jorgenson, Ruth E. Dickey, Vendla I. Anderson*

There is also Hanah, wife of Pastor Malutuma of Banza Manteke who, with her husband, has set an example of what a Christian home should be, where father and mother eat together, and where the whole family join in family worship. Her children are in Christian service. She is a woman of few words but much prayer. It was part of the blessing of a never-to-be-forgotten communion service to sit beside her and worship with her.

At Ngombi village I first met Lina Keto of Sona Bata. She does some teaching in her village without pay or official recognition, and is such an exceptional preacher that when she appears all the pastors come to hear her.

Also on the Sona Bata field is Kinitu, wife of pastor Thomas Mposa. They serve in one of the

enough to receive special training and who need to be challenged for definite Christian service.

During my visit to Tondo, Miss Eldredge had arranged for the district women to come to the station for a three-day conference. The women arrived about the time I did. They were greatly excited because as they came out of the forest path to wait beside the lake for their boat, they had seen my plane pass overhead.

Miani Pauline, wife of a recent graduate from Kimpese, was the first to speak. Her husband taught her to read and they were among the first of the Tondo Christian couples to eat together. She conducts the Tuesday prayer meeting in their church and, with her Christian women, also helps in the Sunday services. Dur-

ing the week she goes with her husband into the villages where she teaches the women. She said in part, "In the old days just the husbands did mission work. We are very glad and thank God that now the women can have a part."

Others said, "The responsibility for the work of spreading the gospel in the Congo is not for the white people only. We Congo people have a responsibility, too, but we pray for another white woman missionary to tour the village with us and strengthen the work. We are not asking for gifts, but for missionaries. We know the friends in America love us and love is all right, but it needs to be backed up by a feast now and then." In other words, it needs to be demonstrated by the sending of more missionaries. "The work in my district is almost dried up and blown away," said another woman who pleaded for more missionaries. One woman who walked four days to attend the conference said, "We have a great need for medical help. Our Christian women have no help in sickness and often go into heathen dances to try to cure themselves or their children."

It was a typical women's group, the older ones full of memories of the past, but testifying to God's blessing upon them and their families; the younger ones, especially the wives of the graduates of our Kimpese Training School for pastors and teachers, with a wider outlook and vision that often set them apart from the others, although they looked and dressed alike.

There are also those new women-to-be of the Congo. Little school girls doing multiplication tables or Bible reading are a moving sight when one realizes that so recently many of them were little wild creatures of the forest. Their teachers are often mere girls themselves with no training but that given in daily supervision by the missionary. A decade of training older girls, nurses and midwives at Sona Bata has proven what can also be done in training women teachers and evangelists.

Mission work for women in the Congo has not had the continuity of supervision in the past that it has received in other countries. In the beginning, it was urgent that Congo pastors and teachers be trained for evangelism. Therefore, education for boys was stressed. In

the Congo social structure women have been on a low plane. In the early stages the mission effort with them seemed less rewarding. Actually, there has been great progress in the last two decades, especially in the attitude of the women toward themselves. Congo pastors have been an important factor in this for they early realized the importance of the women's contribution to the spread of the gospel and the growth of the church. Congo women are more responsive now than they have ever been and conditions under which women missionaries may operate are increasingly favorable. However, the great task of winning Congo's millions to Christ, and the building of Christian homes and Christian churches, will lag seriously unless this effort to win the women is greatly increased and undergirded. "We must win the women now or we shall lose boys and men."

But no program of advance is possible without an adequate staff of women missionaries. Our own Baptist Mission Conference is asking for seven new missionary women trained for full time evangelistic work among women and girls. What a challenge the call for new women evangelists, teachers and nurses should be to Christian young women of America, and what a responsibility is already ours as Northern Baptist women! Often as I watched these Congo friends I thought of the Burmese, Indian and Chinese Christian women whom I know, many of them graduates of Christian colleges, Bible schools, and medical schools. I thought of the many ways in which their devoted, Christ-like service was strengthening and enriching the Christian church. These Congo Christian women are possessed of many of the same natural gifts and an equal devotion. Given the same opportunities as the women of the Orient, they will take their stand beside them.

I had not anticipated what the visit of a woman secretary would mean to these women, just coming into a realization of their own worth and value, unused to special attention, but warmly responsive to any expression of friendship from the women of America. I was a symbol of that fellowship, and it was a humbling experience to be the recipient of this outpouring.



of friendliness and gratitude. The warmth of this response was shown in no way more than by their farewell words and meaningful gifts, among which was a beautiful ivory Madonna carrying in its arms an African child. These expressions had a personal note in them for me, but always there was reference to the Christian

women of America, "Our mother." I thought how our two women's missionary societies are like one great-hearted Madonna, gathering into her arms the children of the world. Some of these are growing up and some are even standing by her side; but the African child is still in her arms, needing her in the years ahead.



## "AS A LITTLE SANCTUARY"

*"As a little sanctuary in the countries where they are come"*

A FORECAST OF THE WORLD DAY OF PRAYER, FRIDAY, FEBRUARY 16, 1945

By MARGARET T. APPLEGARTH

**I**F EVER we need a prophet, it is on one of the red letter days of the Christian year, when we are now too inclined to fall down on our faces as Ezekiel did in his time, protesting in despair: "*Ah, Lord God! wilt Thou make a full end of the remnant of Israel?*"

In spite of the twenty centuries between his day and ours, the answer which came to Ezekiel is being repeated in the history of the years 1944 and 1945: "*Thus saith the Lord: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a sanctuary for a little while in the countries where they are come.*"

It is about this Little Sanctuary that the present article brings you news; for you may recall how Ezekiel—himself an exile—wrote: "*Then came I to them of the captivity, and I sat where they sat and remained there astonished among them seven days. . . .*" It is in order that you, too, may sit where they sit on February 16th that these true stories tell you of the Little Sanctuary where you may remain astonished among them, all day. It is not built with hands, but its arches span the seven seas and the six continents. You may not speak the language, but you understand perfectly what is going on. For the Little Sanctuary is earth's one safe shelter, unshakable throughout all gen-

erations. Blessed, and blessing. You recognize its reality when you know that last year in Philadelphia a mother consented to become chairman of one of the 123 meetings held in that city, simply because her son was an American soldier stationed in the Fiji Islands. Doesn't the Day of Prayer publicity paint a colorful picture of the fact that the first of all the Day's observances is held there? Sapphire seas? booming breakers? shining sands? and a long gay line of Fiji Christians filing joyously to church? So she wrote her son to be sure to look them up; to sit there astonished among them; to realize that her spirit could meet his spirit in the use of an identical worship program obliterating all those sapphire seas. And they did. All day that sense of Refuge in a Time of Storm.

Not all of you will have a chance to be as mystical as that on February 16th. But last year Philadelphia produced another exhilarating example of longing to feel at one in prayer with distant folk, and accomplishing it in the twinkling of an eye: This time it was a Negro clergyman who sat there astonished in the City of Brotherly Love. For lo! brotherly love seemed about to materialize as he heard of the four-fold blessing which the Day of Prayer offering accomplishes in countries where peo-



ple-in-need are scattered. He glowed over homeless churchless migrants all over the United States about to be properly loved in Migrant Centers, if the offering was big enough. "Good!" he thought. Next, Indian students about to be religiously trained if . . . "Fine! Fine!" Then all the bookless folk in countless nations about to get something Christian to read, if . . . "Excellent!" And Oriental college girls about to become tomorrow's leaders, provided the colleges received enough to . . . "Good gracious!" He probably found himself thinking; for he discovered he did not have nearly enough money in his pocket. So he asked if he would be permitted to put a check for \$25 in the collection plate? This time it was undoubtedly the treasurer who sat there astonished among them. But there must have been others throughout our nation who longed to provide this spiritual safety, because the 1944 offering showed an increase of \$40,000 over the previous year.

But how much is much? For there was a little church in Bailundo, West Africa, which sent \$21 from its last World Day of Prayer offering for war orphans in Europe and another \$14.70 to the British Bible Society, thus creating the sense of Sanctuary for people who had been scattered, undoubtedly feeling the Shelter of a Rock in their own weary land. How much is much? Well, last February in a small village near Chilleso in Africa, the Christian women sent \$10 for bombed Chinese refugees. These African women can earn only a pittance from their tiny vegetable patches. But He who sat over against their treasury saw how warmly they yearned to share mankind's safe Dwelling-place.

He also marked how certain very poor Christian women worshipping in Aruppukottai, India, sat astonished throughout the reading of the "Litany of Love" a year ago—exquisite searching words. Yet the program plainly said: "Written by a Negro woman, Mrs. Benjamin E. Mays." She might be the same dark color as themselves! Their sense of joy in her skill led them to send their offering to do a bit of work among Negro children in the U. S. A. as their "Thank You."

Anything can happen when 1,349 women attend the Vanga Day of Prayer service; one of our own Baptist missionaries sends us her letter from Pauline Munini of Mobini: "*There were 170 church members who came, and 58 inquirers, so we divided into two groups. We followed the program very well. We were happy and rejoiced with much thanksgiving! There would have been many more in attendance but because it rained very hard that day; others came the next day to worship, in number 198. Many who had quarrels and enmity became reconciled and finished it also*" (The Little Sanctuary becoming a place of peace!).

One of our missionaries from Kityang tells how 80 women sat equally astonished at this same sense of peace in China: "*Our little room was bright with pots of green and salvia; three lovely red roses adding a bright touch. Next to me sat quite an old lady. I wondered whether she could read or not, but shared my book with her. She made a motion for me to point out the characters for her. She sang in a high squeaky voice, often ahead of everyone else and out of tune, but I am sure it sounded sweet to our Heavenly Father.*"

A refugee farmer in West China felt the touch of Sanctuary even in the midst of upheaval, for he prayed on the last Day of Prayer: "*Now, Lord, this has been a hard harvest—to have had to scorch the good earth behind us. But isn't there Thy new farm ahead of us? We travel toward it, trusting in Thy sun and rain outside us, and Thy big new spirit inside us.*"

A Baptist missionary in Tura, Assam, tells with what lovely astonishment the women of the Garo Hills sat through their very first World Day of Prayer services: "*This is probably one of the most isolated spots in which a service was held, back in these hills, and I am glad that it has formed another link in the chain of prayer that reached round the world. The church was decorated with beautiful sweet peas from neighboring gardens—the air filled with fragrance. We could feel the spirit of unity, and of joy in unity. For me, of course, the service reached its greatest poignancy when, in asking for prayer for occupied lands, our chairman turned to a Burma evacuee spending her holidays with me, a*

former Moulmein student, and asked her to pray for our land of Burma." . . . (In this you can literally hear Ezekiel 11:16 coming true for two refugees from Burma, "scattered" in Assam, waiting! And in special need of that promised Sanctuary.)

Certain places created their atmosphere of Refuge by a glorious mixture of races, kindreds, tongues. Istanbul reported Greeks, Jews, Bulgarians, Syrians, Scots, Americans, Hungarians; and for sects they had Hebrew, Greek Orthodox, Gregorian and various Protestants.

London services brought together an even greater variety: "Praying side by side we had Russians, Greeks, Germans, Austrians, Canadians, Dutch, Danes, Norwegians, as well as people from the U. S. A., Ceylon, India and the Channel Islands." And in St. Andrew's Cathedral, Honolulu, see whom the Hawaiians found scattered in their country: "Caucasians, Chinese, Japanese, Koreans, Portuguese and Filipinos. At the request of the radio station we had clergy from different denominations and races speak—two Caucasians, one Japanese, one Korean."

But these are the safe ones, really—already scattered together, like the ninety and nine. There is no service on earth so tender and so necessary on February 16th as the remembrance of that lost half of humanity, passing and passing and passing along all the highways of Europe and Asia, looking for what can never be found: kinsfolk or homesteads or landmarks. A river of human woe, widows, orphans, cripples, the hungry, the haunted, prisoners of war. Scattered. In search of Sanctuary.

Shall we not sit where they sit astonished, humbled, dedicated? Our hands folded in

prayer, then opened in compassion? For this is our family. The whole family, of the whole church, in the whole world—interdenominational, interracial, international,—with a common Father, a common love, and a common purpose.



### A Daily Prayer for 1945

**O**UR Father Who art in heaven: Thou in whom the generations rise and fall away, in whom none of us can ever be lost since all are equally dear, safeguard the homeless people of this world with Thy loving presence—all refugees, orphans, prisoners of war, those in the armed forces of the nations;

Hallowed be Thy name: O Thou for whom the whole family in heaven and earth is named, we pray for those who so reverence Thy holy name, that rather than deny it before men they now suffer imprisonment and persecution; grant that we too may show forth the praises of Him who called us out of darkness into His marvelous light;

Thy kingdom come: quicken us into creating a beloved community of new friends from every color, race and creed—that Thy way may be known upon earth, Thy saving health among all people;

Thy will be done: through the words of our mouths—the meditations of our hearts—the work of our hands;

Give us this day our daily bread: and let Thy everlasting pity persuade us to feed and to cherish all who hunger in this Thy bountiful world;

Forgive us our trespasses: our lack of living-kindness and tender mercy—even as we forgive;

Lead us not into temptation: Thou Man of Sorrows, acquainted with grief, make clean our hearts within us, that we may be fit dwelling-places for Thy Holy Spirit;

For Thine is the kingdom, the power and the glory: may the beauty of the Lord, our God be upon us—all through this day! Through Jesus Christ our Lord, Amen.



## The Ten Commandments of Brotherhood

By WALTER W. VAN KIRK

1. Thou shalt respect all men and women regardless of their race or religion.
2. Thou shalt protect and defend thy neighbor and thy neighbor's children against the ravages of racial or religious bigotry.
3. Thou shalt exemplify in thine own life the spirit of good will and understanding.
4. Thou shalt challenge the philosophy of racial superiority by whomsoever it may be proclaimed, by kings, dictators or demagogues.



5. Thou shalt not be misled by the lying propaganda of those who seek to set race against race or nation against nation.
6. Thou shalt refuse to support any organization spreading anti-Semitism, anti-Catholicism, or anti-Protestantism.
7. Thou shalt establish comradeship with all who exalt the spirit of love and reconciliation.
8. Thou shalt attribute to those who differ from thee the same degree of sincerity that thou dost claim for thyself.
9. Thou shalt uphold the civil rights and religious liberties of all citizens and groups whether thou dost agree with them or not.
10. Thou shalt do more than live and let live; thou shalt live and help live.

# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*

## Not Enemy Aliens But Christian Citizens

*Extracts from an open letter by a Baptist minister to a church member in the armed forces who resented the cordial welcome extended by the church to Americans of Japanese ancestry from one of the relocation camps*

I CAN understand your apprehension when you read in the last church news letter that 20 or 25 Americans of Japanese ancestry are worshipping in our church every Sunday morning. I know they do not fit into the picture of the staid old Philadelphia church you left two years ago when you joined the Army.

As you have probably been informed, soon after Pearl Harbor, all of the Japanese were evacuated from the West Coast and herded into assembly centers outside the cities, and after a few months transferred by trainloads into ten relocation centers in California, Idaho, Utah, Arizona, Wyoming, and Arkansas. Last summer I spent a week in Minidoka Relocation Center, in Idaho, where 8,500 of these people are trying to live out the war years, doing their best to keep their faith in America, while they look to the future with mingled misgiving and hope.

By EUGENE M. AUSTIN

Have you been informed, out there in Burma, of the gallant and courageous performance of our



*"Tsug," "Nao," and "Ike," three Americans of Japanese ancestry welcomed into the fellowship of the Tioga Baptist Church of Philadelphia*

Japanese-American troops in the liberation of Italy? These men all entered the Army from the wooden barracks of those relocation centers on the western deserts or from Hawaii; and their loved ones, most of them, are still in relocation centers or in Hawaii.

Fortunately the government, within six months after evacuation, began to release the *Nisei*—the young people who had been born in America—and was encouraging them to start a new life in the East and Middle West. One day in February, 1943, I received a letter from Secretary John Thomas of Home Mission Society, who has been friend and counsellor to hundreds of these young people in their dark hour. He informed that Isaac Igarashi, son of one of our strongest Japanese Baptist pastors in California, was on his way to Philadelphia to enter Temple University. Would our church open its doors to him?

Two days later "Ike" Igarashi knocked at my study door—a big six-footer with a shy smile and a keen eye—and I liked him at once. I telephoned your Sunday school teacher, Mr. Clegg, and asked him to open the way into the young men's class. Without a



moment's hesitation he replied, "Why, of course! He's a Christian, isn't he? And an American? What are we fighting for?"

"Ike" was happy with us. As more of his friends came in from the West, he told them about our church. May Tanaka came to the Temple School of Nursing, and found her church home with us. Teruo Hayashi came to the University. Our senior deacon, Mr. Louis Biggard, was influential in securing his admission into the Medical School. Tomi Kimura came to work in the Y.W.C.A., and now her voice is a great asset in the choir. At the August communion service it was my great privilege to baptize Tsugio Hamada, a student at Temple University. As I extended to him the hand of fellowship, I was made humble by the thought that our church had given that lad a vision that led him out of Buddhism into Christianity.

Well, there's the story, Bill. In your last letter you expressed misgivings about your first impulse when you come out of the Burma jungle and meet these "Japs" in your home church. A terrible, tragic thing could happen; but it won't. For I know you, and I know them. And I know that you will stretch out your hand to them and welcome them into the fellowship under the aegis of the eternal Christ.

During the past months "Ike" has had an imperative summons to the Christian ministry. He is now at Colgate-Rochester Divinity School. "Ike," for me, stands as a symbol of what the churches of America can and must do. Coming to Philadelphia, homeless and friendless, he could have become embittered and hostile, truly an "enemy alien," made so by the nation in which he was born and bred. But because some

friendly Christians in a young men's class set the example to the rest of a church in opening their hearts to a stranger, Isaac Igarashi will some day become a radiant ambassador for Christ.

God bless you, Bill, and keep you safe from harm. While you have been away, we have tried to keep our vision clear by ministering to these homeless people who came to us. If we had failed to do so, we would have betrayed the thing you left in our trust when you went away.—Affectionately, your minister, *Eugene M. Austin*.

### Not All Japanese Are Barbarous or Cruel

By BERTHA DICKASON

You have by this time heard and read many stories of the cruelties of the Japanese. Here is an interesting one on the other side told us by Mrs. C. H. Hep-tonstall and obtained first hand from a Mrs. Twidale of Rangoon, now living in Dehra Dun.

With a small group of younger women and children and one lone man piloting them, they started to connect with a plane to take them out of Burma to Assam. They failed to reach it in time. So they went into the Kachin jungles and made a camp. They had a little money and the Kachins sold them rice and vegetables. One day the children came running back to camp saying, "the Japanese have come." Hurriedly they bundled up their few belongings preparatory to flight.

Before they could move, however, two Japanese officers appeared, searched all, took nothing and enquired whether they had food. Learning it to be only rice, one officer said that they were going to butcher cows for their soldiers that afternoon and would send them some meat, which he did. The two officers returned in

the evening and suggested a sing. They said they were Christians at heart, having been brought up in Baptist mission schools, one at Tokio and one at Kobe. They knew many Christian hymns which the camp knew also. Next evening they came again and this time sang Negro spirituals. On saying goodbye, for the company was leaving, the ranking officer gave Mrs. Twidale a letter to be shown to any other Japanese company that might follow.

Next came Chinese soldiers escaping from the enemy. They took all their food, but the camp did not blame them. They were hungry.

Soon another contingent of Japanese came. Two officers of quite a different type appeared and demanded the women of the camp. Old Mrs. Twidale produced the letter and they turned away without further parley. Soon they left the place and the next arrivals were Britishers who took them all away to a place of safety.

How little did those teachers in the Baptist mission schools in Japan years ago, know what their influence was doing for children of Burma by instilling Christ into the hearts of two Japanese boys.

God moves in a mysterious way His wonders to perform.

• • •

*Reports have just been received* that Rev. Adam Podin, one of the outstanding Baptist leaders of Estonia, died soon after the Russian occupation at the very beginning of the war. His son was shot by the Russians before his father's death. During both Russian and later German occupation of Estonia the Baptists suffered great hardships. Food and clothing are scarce. One of the Baptist churches in the capital city of Tallinn was destroyed by Russian bombing.

# PERSONALITIES

## Personnel Changes in the M and M Board

The Ministers and Missionaries Benefit Board announces the resignation of Investment Secretary and Assistant Treasurer Sidney W. Wheeler, now a major in the United States Army. He had been the Board's Assistant Treasurer since 1929. Prior to that date he had served for many years as its accountant. In its resolution accepting his resignation and in appreciation of his services the Board praised his "faithful and diligent performance of duties," his "unusual business acumen" and his "keen knowledge of investment problems."

To fill the vacancy in its staff the Board has appointed Malcolm R. Cary as Assistant Treasurer. He has been carrying important responsibilities in the Board's Treasury Department for 11 years and his services are thus recognized with this merited promotion. He is a New York State Certified Public Accountant and



*Malcolm R. Cary*

has taken special courses in investments and finance in the Graduate School of Business Administration of New York University. He possesses the qualities of heart and mind which fit him eminently for his new position.



*Margaret T. Applegarth*

## World Council Speaking Tour of Miss Margaret Applegarth

Under the joint sponsorship of the United Council of Church Women, the Federal Council of Churches, and the American Committee for the World Council of Churches, Miss Margaret T. Applegarth is traveling across the country talking before group gatherings and two-day seminars about the work of the World Council of Churches. Miss Applegarth is a member of the Board of Managers of the Woman's American Baptist Foreign Mission Society, and is well known as a writer and speaker. Churches and church women's groups who would like to secure her to speak about the World Council of Churches should address her at 297 Fourth Ave., New York 10, N. Y.

## Convention Preacher at Grand Rapids

There was no Convention sermon at Atlantic City last May. At its December meeting in customary executive session the General Council voted to restore the sermon to the Convention program and elected Dr. Edwin T. Dahlberg, pastor of the First Baptist Church in Syracuse, N. Y., as Convention preacher. Dr. Dahlberg is a native of Minnesota, a graduate of its university and of the Colgate Rochester Divinity School. He has had three pastorates prior to coming to Syracuse in 1939: in Potsdam, N. Y.,



*Edwin T. Dahlberg*

1918-1921; in Buffalo, N. Y., 1921-31; and in St. Paul, Minn., 1931-1939. He was chairman of the Program Committee for the Convention in Los Angeles in 1939, is a member of the Publication Society Board of Managers, a trustee of Colgate Rochester Divinity School and of the International Society of Christian Endeavor. He is the author of two books, *Which Way for the Christian*, and *Youth and the Homes of Tomorrow*.



# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Mission Monthly*, the name was finally changed to *MISSIONS*.

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*Field Correspondents in Four Continents*

Vol. 36 FEBRUARY, 1945 No. 2

## The Ghost of Banquo

### Will Haunt the Peace Table

WHAT will likely be recorded as the most disillusioning fact of the war is the confession by President Roosevelt at his press conference on December 19, 1944, as reported in *The New York Times*, that "nobody had signed The Atlantic Charter," and that as far as he knew, "there is no copy of The Atlantic Charter in existence." According to the news story, the joint agreement on principles that was broadcast to the world from the battleship *Prince of Wales* on that historic day in August, 1941, had been "scribbled on pieces of paper with many corrections, some in Mr. Churchill's handwriting and some in Mr. Roosevelt's." Confirming this is the story in *The New York Herald Tribune* which quotes H. V. Morton, a British journalist who accompanied Mr. Churchill, to the effect that "The Atlantic Charter was never signed at all. . . . There exists no document sealed with wax that can take its place in state archives." Does it now become clear why Mr. Churchill after his return to England said that the Charter was not a treaty, later that it did not apply to Asia, that

it did not include enemy states, in spite of the reference to "victor and vanquished," and finally why in a December speech he included a quotation as being in the Charter which was not there? How could that mistake have happened unless perchance since August, 1941, he had not again read the words that he and the President were supposed to have signed? What is now the real meaning of the war? For what are millions of young men risking their lives? For what have other millions already died? Full of irony is the headline which *The Times'* make-up room placed in the column beside this Atlantic Charter news story. JOY BECOMES GLOOM IN A BELGIAN TOWN. Although it referred to the German counterattack that drove the American forces temporarily out of the Belgian town, it was fearfully pertinent to the disillusionment of the Belgian people whose hopes for deliverance and postwar reconstruction had been based on the ideals of the Atlantic Charter. Realistic was the telegram to President Roosevelt from a committee of Polish Americans who viewed with deep dismay the proposed dismemberment of Poland and the transfer of one-third of its area to Russia, "It was in Poland that the Atlantic Charter was first abandoned. It is in Poland that it must first be restored."

Like the ghost of Banquo who sat at the dinner table of King Macbeth in Shakespeare's immortal tragedy, so the Atlantic Charter is destined to haunt the table around which eventually will gather the peacemakers of tomorrow if on the ruins and ashes of today they build a world order of power politics and armed force and not on the idealism of a noble document that is now only a signatureless scrap of paper.

## Brotherhood of the Dead

### And of the Living

FOR several months New York subway cars and billboards have been featuring a poster that depicts an army cemetery. Row upon row of crosses extend westward toward the sunset. In capital letters are the names ADAMS-KELLY-MÜLLER-COHEN-SVOBODA-SANTELLI. They evidence various national origins and religious



affiliations, Protestant, Catholic, Jew. To the list should have been added the name of an American Japanese, like MAKAMURA, for whom a memorial service was held in the Minidoka Relocation Center last summer (*See MISSIONS, December, 1944, page 550*), and the name of a Negro. That race has also contributed its full share of American dead in this ghastly war. Beneath the names appears this inscription, *They died together so that we may live together*. Similar in emphasis was a huge poster unveiled by Mayor Fiorella La Guardia in Times Square. Three soldiers, a Protestant, a Catholic and a Jew, are pictured shoulder to shoulder. The inscription reads, *Fighting side by side so that every person may worship God in his own way*.

In these two inscriptions are stated the essence of brotherhood. Americans of all creeds, races, national origins, political convictions, are working, fighting, dying together, so that those within the safe and complacent security of American civilian existence, might live together. When the survivors of the men typified in the posters return home, will they find religious bigotry and intolerance, group hatred against minorities, race prejudice against people of another color? Any such display would be a reproach to the returning living and an insult to the dead they left behind them. Catholic, Protestant, Jew, white, colored, American, European, Asiatic, without compromise of faith or conviction and without reservation, all must devote themselves to civic teamwork in the common cause of securing world order, liberty, justice, and equality for all men everywhere.

Racial issues are tense and daily growing more tense. The postwar status of the Negro, thousands of Mexicans in labor camps, resettlement of Japanese Americans, the future of the American Indian, Oriental exclusion acts, the coming international exploitation of Africa, Asia, and the islands of the sea, all cry aloud for Christian settlement. Likewise tense are the antagonisms among religious beliefs, Jew and Gentile, Protestant and Catholic. Brotherhood Week (*February 18-25, 1945*), under the sponsorship of the National Conference of

Christians and Jews, calls upon the church and upon all Christian people to build a nation and a world where discrimination on the basis of color, creed or nation will be no more, and where every man will strive for the welfare of all and will accept all men as his brothers.

On land and sea and in the air multitudes of men are today dying together so that those who survive may live together.

#### It Will Be An Open Season for Many Rumors and Much Gossip

IN THE lobby of the Chicago Hotel following adjournment of the General Council, the Editor listened while a Council member told a pastor what had been reported by Chairman E. B. Willingham of the Grand Rapids Convention Program Committee, and by Chairman W. C. Coleman of the Committee on Cooperative Unity that is trying to resolve the deplorable foreign mission controversy.

For this Council member so to do was unquestionably proper. These reports had not been made in executive session. Several visitors had been present. The pastor had a perfect right to know. Moreover, since the General Council is the Northern Baptist Convention between sessions, what occurs in its meetings is denominational news. Nevertheless the General Council specifically voted that no Grand Rapids program report be published until formally released by the Program Committee and that no news be published about the foreign mission controversy until after Mr. Coleman has prepared a statement and his committee has approved it. At Chicago he spoke informally and his remarks could not be regarded as a formal report. In view of the vote thus to restrict "freedom of the press," which in essence is not a magazine privilege but the inalienable right of the people to be informed, a Council member asked what he was permitted to report to his church. The President of the Convention replied, "Let your conscience be your guide." Meanwhile across the denomination via the grapevine route or the underground or whatever means are used to spread authentic information and unauthentic gossip, thousands of people are likely to hear various rumors and

oral reports of what was said and done in Chicago, the varieties of which will vary with the points of view of the reporters. In its own report on page 103 about the Grand Rapids program and on page 104 about the Committee on Cooperative Unity, MISSIONS has therefore also let its conscience be its guide.

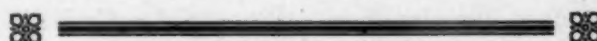
The lesson of this Chicago episode ought to be crystal clear. Any oral report you hear about Grand Rapids or the foreign mission controversy is unofficial. It may possibly be unintentionally garbled or erroneous. MISSIONS will publish the official Grand Rapids Program in May and any report by the Committee on Cooperative Unity as soon as it is released.

## Editorial ♦ Comment

♦ IN HIS SPEECH OF ACCEPTANCE of the Democratic nomination, President Roosevelt quoted the familiar passage from Abraham Lincoln's historic inaugural address, "With firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves, and all nations." But the first eight words of that famous quotation, "*With malice toward none; with charity for all,*" were omitted! The President has a reason for everything he does or says, but he has offered no explanation as to why these immortal words, as relevant today as in Lincoln's time, were deleted. Their omission is thus one of the great American mysteries. Surely it cannot mean that in the postwar world the President envisages American malice toward some people, or that other people will be outside the scope of American charity and good will.

♦ AN AMERICAN LEGION POST in Oregon is reported to have blotted out with yellow paint the names on its county honor roll of 16 Americans of Japanese ancestry who had served in the United States Army during the First World War. Prompt and vigorous was the protest of a San Francisco Legion member who wrote to the Commander of the Oregon Post, "You have betrayed the Legion. You have deliberately insulted the United States Army, its uniform and the men who wear it." Even Secretary of War Henry L. Stimson felt called to voice indignation when he deplored such "unworthy discrimination" and cited the fact that

13,000 Americans of Japanese ancestry are now serving in the American armed forces in the Second World War. "These Oregon Legionnaires have desecrated the honor of America's citizen army," wrote Gerald Richardson in *The New York Times*. "They have cheapened the sacrifice of American dead." In terrific and glorious contrast was the action of a New York State Legion Post who invited 16 Americans of Japanese ancestry now in the Army to become members of its post. It is not difficult to decide whether the New York Post or the Oregon Post has shown true American patriotism and democracy.



## THE GREAT DELUSION

Number 118

BLESSING HITLER FOR FRENCH COGNAC

THE two "liquor holidays," August, 1944 and January, 1945, which the War Production Board granted the whiskey traffic, have assured Americans of an ample supply of whiskey. There were 361,062,560 gallons in bonded storage at the close of the first "holiday," sufficient at current rate of consumption, to last for more than three years!

Now comes the news that by next summer Americans will have plenty of wine and brandy. According to a report by the National Association of Alcoholic Beverage Importers, summarized in *The New York Herald Tribune*, "the wine and brandy regions in France have survived the German occupation and the sweep of war through the country." Shipments to the United States will be resumed as soon as bottles, containers, and ships become available. The French manager of this wine and brandy traffic expresses confidence that "shipments will be ready by spring." He explained that the vineyards, distilleries, and wineries are in good condition because the Germans considered the wine and brandy industries "useful for future trade."

Here is one of the supreme ironies of the war. By Germans in their retreat through France and by British and Americans in their pursuit, cities are bombed; homes are reduced to rubble; factories are destroyed; electric light and power plants are blown to atoms; but vineyards and wineries and distilleries are left intact. In spite of shipping shortage, ships will likely be available.

Next summer every American drinker who sips his glass of cognac should bless Hitler for having spared the brandy industry from destruction!





◆ MUCH HAS BEEN SAID AND WRITTEN about the punishment of military leaders in Germany and Japan who have been guilty of war crimes, fiendish atrocities, and incredible brutalities that have shocked the sensibility and conscience of the civilized world. How these criminals will be apprehended, how they will be tried, and what punishment will be meted out to them, whether execution, imprisonment, or exile as was imposed on Napoleon Bonaparte 125 years ago, has not been determined. It has remained for a Negro high school girl in Detroit, as reported in *The New Republic*, to suggest what would be a fitting punishment for nazism's top leader, Adolf Hitler. She won first prize for her suggestion that when captured, he should be put into a black skin and be compelled to live the remainder of his life as a Negro in the United States.

◆ IN A SPECIAL CEREMONY OF PENITENCE in St. Peter's Cathedral in Rome, at which the Pope officiated, three ambassadors from nations at war sat in the same row and participated. They were Ken Harada, Japanese Ambassador, Ernest Von Weizsacker, Nazi Ambassador and Myron C. Taylor, President Roosevelt's "personal" Ambassador to the Pope. At the very moment when German and American young men were slaughtering one another below the heights of Aachen, and Japanese and American young men were butchering one another in the jungles of the Philippines, these three gentlemen sat in peace and security in the same row in the same church and joined with the Pope in confessions of sin. Who can make sense of all this? What is needed in our world is not a papal penitence ceremony in Vatican City's Cathedral of St. Peter, but deep, genuine contrition and confession of sin in London, Washington, Berlin, Rome, Tokyo, Moscow, and all other capital cities whose nations in the aggregate during the two decades of 1919-1939 pursued policies of nationalistic selfishness and international aggrandizement of which today's global disaster is the inevitable result.

◆ PROTESTANTS IN THE UNITED STATES AND CANADA last year contributed a grand total of \$441,868,327 to church expenses and missionary benevolences, as compared with \$408,174,545 for the preceding year, according to figures compiled by the United Stewardship Council. Gifts for benevolences increased 21% and, for church expenses, 10%. Gratifying as this is, the fact that benevolence totals include gifts to numerous war relief and emergency funds that Protestant denominations promoted during the past four years, raises the question whether American Christians have really been as generous as their means permit and present world needs require. The grand total of \$441,868,327 is still below the total contributed in 1931 (*depression year*) when slightly more than \$475,000,000 was recorded. Highest point in Protestant giving came in 1928 when \$525,000,000 was contributed, as charted on the graph reproduced on page 109. The teaching and practice of stewardship is still of fundamental importance.

◆ The New Year's Greeting from President J. H. Rushbrooke, of the Baptist World Alliance, although despatched by radiogram, reached MISSIONS too late for publication in January. Its sentiment and emphasis are valid throughout the year, so that its belated publication in February will accentuate its relevancy in the present world situation. "Hearty greetings to all of our faith and order. May God's love and life fill 1945. Let us in sacrificial cooperation seek to relieve distress, restore and strengthen our churches and institutions, and quicken missionary concern everywhere. Let us unitedly witness and work for religious liberty against political or hierarchical domination; for the simplicities of the Gospel against the sacerdotal and sacramentarian perversion; and for the Christian unity which is rooted in truth and freedom. Let us as Christians and as citizens always be mindful that we live in one world and are called to make it truly God's world."

## It Was Said in Pittsburgh

*Significant quotations from program addresses at the session of the Federal Council of Churches, reported on pages 41-44 in last month's issue*

REPENTANCE AND CONVERSION and spiritual renewal are still the most indispensable words of our time.—Rev. Samuel McCrea Cavert.

THE GREAT OBSTACLE to world order is the lack of universal moral judgement about national conduct.—John Foster Dulles.



PROTESTANTISM MUST BECOME united and strong in order not to fight Roman Catholicism but to win its respect and cooperation.—*Rev. E. C. Farnham.*

UNLESS A MAN CAN MOVE AND SPEAK and act in accordance with the dictates of his conscience, limited only by the well-being of his neighbor, he has no freedom.—*Dean O. Frederick Nolde.*

THERE IS NO SUBSTITUTE for men and women of stalwart Christian faith. On that everything else of importance depends.—*Rev. Samuel McCrea Cavert.*

TOO MANY OF OUR CHURCHES are becoming clergy centered and clergy dominated.—*Prof. E. G. Homrighausen.*

THERE IS LITTLE OR NO COMMUNITY in the city where life is lived on a class basis. Most of our churches are class institutions; they are not community institutions.—*Mark A. Dawber.*

MAGNIFICENT MORAL IDEALS like democracy and brotherhood are impotent because we are trying to maintain in them apart from the Christian faith that produced them.—*Rev. Samuel McCrea Cavert.*

THE WORLD'S ECONOMIC ORDER cannot remain half Christian and half Mammon.—*Bishop G. Bromley Oxnam.*

IN ALL THE WEAPONS OF FORCE the City of the World is mightier than ever, but the City of God still manifests in our time and more widely than ever the unconquered Spirit of Life.—*Prof. Robert L. Calhoun.*

THE MODERN TECHNIQUE is to extend national domain by internal penetration. We used that method to get control of the Panama Canal Zone and since then other nations have perfected it.—*John Foster Dulles.*

I FIRST MET HIM 40 YEARS AGO; he won my heart immediately; and he never lost it.—*John R. Mott* in his tribute to the late Archbishop of Canterbury.

WHEN THE PROTESTANT CHURCHES unite, the Roman Catholic Church will change its tune.—*Quoted by Rev. Bryan Green of London.*

THE ROAD TO UNITY is the road to cooperation. When we work and worship together we become one.—*Bishop G. Bromley Oxnam.*



## THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



*A Great Time to Be Alive*, by HARRY EMERSON FOSDICK, is a collection of 25 sermons preached Sunday mornings in New York's Riverside Church and Sunday afternoons over the national radio hook-up, all since the United States became an active belligerent in the war with the single exception of that preached on "Pearl Harbor" Sunday. Only a prophetic, homiletical genius could regard this terrible period as a great time in which to live. These are great sermons, filled with illustrations from literature, history,

the Bible, written in matchless prose, lucid, precise, as inspiring to read as they were to hear. The despair, cynicism, and frustration that this ghastly era produces he refutes with "Righteousness First!", "The Light That No Darkness Can Put Out," "Getting the Best out of the Worst," "Starting with Trouble and Ending with Hope," "Taking Jesus Seriously," and other similarly challenging messages. Of the two greatest sermons in this collection, that should be read again and again, one is, "Worshipping the Gods of a Beaten

Enemy," which warns of the futility defeating nazism if nazi principles and methods become America's heritage in the process. Who could have imagined that an unfamiliar text in the second Book of Chronicles would fit the present situation so perfectly? The other is a superbly reassuring message that answers the question, "Why Is God Silent While Evil Rages?" He whose faith cannot be strengthened or whose doubt cannot be resolved from reading it is indeed beyond hope. Dr. Fosdick begins the book by

admitting that, "we are living in a grim and hideous time" and he ends by reaffirming that, "The Lord God Omnipotent reigneth still." Between these two quotations are 234 pages of stimulating, helpful, challenging, reading. (Harper and Brothers; 235 pages; \$2.00.)

• • •

**Highroads of the Universe**, by J. GLOVER JOHNSON, is an introduction to Christian philosophy that is a prize for comprehensive study and simplicity of expression. The volume is divided into three parts; The Realm of Science, The Realm of Spirit, and, The Realm of Social Progress. In these three fields of thought the author reveals a comprehensive and practical knowledge. He raises and answers such timely questions as, "How did the universe originate? What was the origin of man's mental life? Why is man religious? What is the Trinity? What is the Bible? What are the sacraments? What are the causes of war?", and many other equally pertinent problems in the field of religious and social life. (Charles Scribner's Sons; 316 pages; \$2.00.)

• • •

**Rising Above Color**, edited by PHILIP HENRY LOTZ, is a collection of 13 biographical sketches of Negroes who, by noteworthy achievements in education, music, science, have risen to national and international prominence and in numerous ways have made contributions to our civilization and culture. Included are Booker T. Washington, George Washington Carver, Marian Anderson, Roland Hayes, Robert R. Moton, and seven others. Each sketch is filled with human interest episodes and incidents in the life of each. Numerous occasions when each was made the victim of white race prejudice and discrimination are

reported with factual emphasis yet with careful restraint. At the close of each sketch are several thought-provoking questions for discussion that make the book of unusual value in class discussion groups interested in the race problem and its implications for the future of America. (Association Press; 112 pages; \$1.50.)

• • •

**Race and Rumors of Race**, by HOWARD W. ODUM, Professor of Sociology at the University of North Carolina, is a disturbing and pessimistic study of the race problem with particular reference to the situation in the American South whose race "credo" is that "the Negro is a Negro and would always be that and nothing more" and that it is, therefore, logical "that he should be kept in an in-

ferior place," and that, moreover, "there is not enough armed force in the world to force the South to abandon its principles and practice of segregation." Challenging that "credo" are four powerful, dynamic factors which are likely to precipitate an American race catastrophe of frightful proportions. These factors are: (1) the conclusion of sociologists and anthropologists that evidence of racial inferiority is lacking and does not justify the world's previous appraisal and race action; (2) the extension of learning and technology to all races; (3) the rise of national race-consciousness; and (4) the rapid rise and articulation of the Negro in American life, especially in these latter years of war with the wartime prosperity that has lifted the standard of living of all classes of American society. These factors are leading the great mass of American Negroes "to dream new dreams and to protest against the old order." Contributing to the rising tension is a long array of "rumors" which the author has catalogued, such as the storage of arms and ammunition by Negroes, threats to take over control in the South after all the white men have been drafted into the Army, the widely publicized "Eleanor Clubs," and white retaliatory rumors and facts of mistreatment and even murders of Negro soldiers. In a concluding chapter on "The Way Out and the Way On," he emphasizes that the problem is both "a Southern concern" and "a national dilemma." It must be solved by five agencies: science, government, patriotism, humanity, religion. Written by a Southerner, and in spite of its ominous and pessimistic features, this is an extraordinarily helpful book. (University of North Carolina Press; 245 pages; \$2.00.)

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Bishop's  
Book  
for Lent*



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by RICHARD S. EMRICH

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CHARLES SCRIBNER'S SONS

*The Race Question and the Negro*, by JOHN LA FARGE, discusses the race problem in the United States. The author is a member of the Roman Catholic Society of Jesuits. He is concerned over the Negro's uncertainty "as to whether the Catholic Church may not be a white man's church after all." Over against that uncertainty he starts with the premise that the race question is primarily a moral question and that "the Catholic Church does not admit that any moral problem is beyond solution." Throughout the book he combines sound Roman Catholic doctrine with basic human considerations. Human rights "are something created with man and inherent in him," and "the teachings of

Christ proclaim the moral unity of the human race." Therefore "human rights are equal." They are "not Negro rights nor white rights nor red-haired rights." Hence "Negro insistence on human rights as Negro rights are equally baseless with white insistence upon supposed white rights." With these basic principles as the foundation of his thesis the author discusses the usual as well as the newer phases of Negro-white relationships in the United States, racial differences, present status of the Negro, economic opportunity, education, segregation, the effect of the war on the Negro, social equality and racism as a world issue. After an exceedingly fair and objective approach he dismisses intermarriage by saying "the fear of intermarriage is like a ghost that lacks substance and form." The book closes with an illuminating chapter on Roman Catholic Interracial Action and an informing array of questions and answers that emerged out of the author's numerous lecture appointments. (Longmans, Green and Co.; 315 pages; \$2.50.)

• • •

*Quick You Like Men*, by CARL H. ELMORE, contains 19 inspirational messages for young people. By the free and wise use of illustrations, from literature and life, Dr. Elmore offers guidance in facing moral, social, and spiritual perplexities. (Charles Scribner's Sons; 180 pages; \$2.00.)

• • •

*The Constant Fire*, by ALLAN KNIGHT CHALMERS, pastor of the Broadway Tabernacle, New York City, in 16 enlightening and illuminating chapters presents a challenging message of faith for days that try men's souls. This faith is "the constant fire" that sustains and offers guidance and

### A challenge to American Protestantism

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strength for progress. It is not a prize that only a select few may obtain; but is within the possible possession of every man. The author not only emphasizes the need for this "constant fire" but tells how to keep it alive. (Charles Scribner's Sons; 172 pages; \$2.00.)

• • •

*A Symphony of Prayer*, compiled by HERBERT HEWITT STROUP, is a remarkable collection of 162 prayers on 65 different topics by 162 contemporary preachers of more than a score of denominations. Topics are arranged alphabetically and over a wide range, such as bereavement, faith, fellowship, patience, peace, judgment, as well as the usual array of topics that fill the church calendar, like Christmas, Easter, the Cross, missions, church unity, repentance, salvation, and related themes. Contributors in-

(Continued on page 125)



# FACING TOMORROW'S UNCERTAINTIES

*World uncertainties and divisive denominational trends at home prompt a mood of penitence, a resort to prayer, and a courageous determination of Baptists at the mid-year meetings in Chicago, Ill., December 10-12, 1944, to meet their global responsibilities*

*Reported by WILLIAM B. LIPPARD*

LIKE some deep current in the sea, strong and irresistible, was a feeling of grave uncertainty that pervaded the sessions of the mid-year denominational meetings in Chicago, Ill., December 11-12, 1944. When will the war end? What will follow the war? Will there be a period of prolonged economic prosperity or only a temporary boom and then devastating depression? Will the United States fulfill its obligations of post-war world collaboration or revert back into its pre-war national isolationism? How will this determine and influence the global tasks and responsibilities of Northern Baptists? Will Baptists restore unity in their foreign mission activities or permit the present controversy to result in permanent divisive competition? These and related questions were in the background of most discussions of the present denominational situation and of future plans for Baptist world service.

## A GLOBAL CONVENTION PROGRAM THEME

Recognizing this uncertainty and the fact that in world developments anything could happen between now and next May, the Convention Program Committee, which presented a preliminary report at Chicago, faced a difficult problem. (*For Committee personnel see MISSIONS, January, 1945, page 46.*) The Grand Rapids Convention program next May (*dates are May 22nd-26th*) had to be built around a theme big enough, broad in scope and outlook, and powerful in challenge so as to fit whatever world situation, either the prolongation of the war and its ghastly carnage, or the cessation of hostilities and the beginning of world peace, might emerge. Three principles guided the committee in its work, said Chairman E. B. Willingham: (1) a sense of concern over the world and its misery and sin; (2) a sense of reassurance because of the power of the gospel; and (3) a sense of militant stewardship that will send Baptists home from Grand Rapids both troubled over the world and confident in the eternal adequacy of Christ. So the program theme is, "The Whole

Gospel for the Whole World." The Convention text is the familiar passage in *Philippians 3:13-14*. The Convention hymn is, "Lead on, O King Eternal." As last year, on the preceding evening (Monday, May 21st) there will be a Convention prayer meeting. Several program innovations are promised. One that will commend itself to every delegate is a "streamlining" and "zoning" of convention reports by fields of interest. The net result of such summarization will be a saving of several hours of program time. Full details of the program, since numerous speakers and participants are not yet definitely assigned, will be published in the May issue. In customary executive session the General Council elected Rev. Edwin T. Dahlberg of Syracuse, N. Y., as Convention preacher and President Gordon Palmer of Philadelphia, Pa., as alternate. Acceptances from both have been received and this news can therefore be released.

## UNCERTAIN PROGRESS TOWARD UNITY

The present uncertain denominational situation explains why the chief item of interest on the crowded agenda seemed to be the report of the Committee on Cooperative Unity. Some Baptists refer to it as "The Committee on Conciliation." The committee consists of nine people (*see MISSIONS, September, 1944, page 392*), three from the General Council, three from the Foreign Mission Board, and three from the new Foreign Mission Society organized by the Baptist Fundamentalists. In the effort to reestablish foreign mission unity two protracted meetings have been held, one at Green Lake last summer and the second in Chicago on December 6, 1944. No formal report was made. Instead Mr. W. C. Coleman as chairman made an informal statement which the General Council voted should not be given publicity until Mr. Coleman has prepared a formal statement and it has been approved by the committee. (*See editorial on page 96.*) What Mr. Coleman said was heard by 50 Baptists in the General Council, members and

visitors, and by state and city mission secretaries in another meeting. They had specifically asked Mr. Coleman to appear before them and explain what the committee was doing. What can be reported, therefore, and MISSIONS is violating no confidence in so reporting it, is that the Committee at its first meeting set before itself four questions to which answers were to be sought: (1) What has destroyed Baptist cooperative unity? (2) What needs to be done to remove the causes of the present breach? (3) What are the bases of cooperative unity within the framework of the Northern Baptist Convention as applicable to the Foreign Mission Society and the new fundamentalist society? (4) What are the possibilities and steps necessary to re-channel all missionary interest and support through the American Baptist Foreign Mission Society? Publicity concerning any definite proposals that were said to be under consideration, must await Mr. Coleman's formal statement.

#### THE FINANCE COMMITTEE SEEKS ADVICE

The uncertainty of the future presented almost insuperable difficulties to the Finance Committee in determining next year's financial goals. The Atlantic City Convention authorized a huge postwar reconstruction fund of \$10,000,000 to be raised over a period of five years. Since then an emergency has arisen in the Ministers and Missionaries Benefit Board. There has been a terrific decline in the return on the M and M Board's invested funds. Because the government pays only  $2\frac{1}{2}\%$  on its bonds and high class corporation bonds yield only slightly more, the Board is compelled to ask for \$2,600,000 to maintain its financial integrity and continue its pensions and beneficiary grants. Otherwise it may become necessary to reduce grants temporarily, decline pension applications, or cease paying the Board's share of the pension premiums thereby compelling church or pastor to pay the entire premium. Moreover, the original \$10,000,000 total did not include emergency needs of state conventions and city mission societies. All this lifts the grand total to \$17,000,000. It might eventually approach \$20,000,000. "That is a huge sum for Baptists," admitted Chairman A. J. Hudson, "yet it is only an infinitesimal sum for the government whose war expenditures run into fantastic billions." Accordingly the Finance Committee refers two serious questions to the denomination for decision: (1) Shall this larger total be the goal or shall the original \$10,000,000 stand as maximum objective, thereby compelling a drastic readjustment in the pre-

viously approved allotments in order to include the M & M Board and the state and city needs? (2) Shall the effort be distributed over a five-year or a three-year period? The best financial and economic experts are apparently in disagreement as to whether the war will be followed by financial prosperity in the United States or a deep depression. Here is a real dilemma. The Finance Committee seeks wisdom. It is therefore proposed to call a conference of representative pastors, laymen, women and young people in advance of the Grand Rapids Convention to formulate a "program that will call for the dedication of life and an intelligent and sacrificial discipleship and a sum of money that will challenge the faith and determination of Baptists."

#### IRREDUCIBLE BUT NOT UNATTAINABLE

This proposal precipitated one of the most stirring discussions in the history of the Council on Finance and Promotion. Numerous people took part. Rev. R. A. Jensen of Seattle plead for "a real new life movement, a cause big enough and a program that would really make some difference in the world and not be merely another scheme for financial promotion. If such a cause is big enough it will grip the hearts of people and they will sacrifice for it." With unusual earnestness Dr. D. R. Sharpe of Cleveland warned that we are "at the most ominous, dangerous moment in history. Something heroic and challenging must be devised to dissolve and remove the existing missionary divisiveness in the denomination." Using an easily understood figure of speech, he said that we are all in the same boat in the stream of history. But in the boat we are two groups back to back. One is pulling on the oars in one direction and the other with equal devotion in the opposite direction. The result is that the boat is standing still while the stream moves on.

Vigorous and stimulating was a speech by Dr. Jesse R. Wilson. Broad in scope and appealing to the imagination of all present, it proposed a great spiritual forward movement which should include at least five objectives. He listed them as,

1. NEW LIFE—through a denomination-wide spiritual revival
2. NEW MEMBERS—through widespread evangelism and enrolment of new members in churches and Sunday schools
3. NEW CHURCHES—through church extension and church building at home and rebuilding abroad
4. NEW WORKERS—through a great increase in candidates for the ministry and missionary service
5. NEW FUNDS—through adequate financial undergirding of every essential phase of the total program



Each year the Convention asks one person to devote full time and energy on a volunteer basis to the service of Convention President. If 50 men and 50 women would similarly give themselves for a full year or more on a volunteer basis as has been done by Dr. J. C. Robbins and now is being done by Mrs. Leslie E. Swain, to the leadership and promotion of such a denomination-wide new life movement, the spiritual and numerical and financial goals, even of \$17,000,000, could be achieved. Thus the minimum postwar needs of the Foreign Mission Board and the Woman's Board could be provided for while at the same time the irreducible needs of every agency in the denomination could be included. As a concrete illustration of the foreign needs he called special attention to the Philippine Islands now slowly being liberated from Japanese conquest. The tragic loss by death of half the missionary staff and the internment of the others who as quickly as possible must be brought home for recuperation, means that the total abandonment of this great field at an hour of signal need and opportunity unless new missionaries are quickly found. And in Belgian Congo a more recent survey by Secretaries Dana M. Albaugh and Hazel F. Shank doubles the required number of new personnel. The Boards plan to appoint and send out 80 married couples and 40 single women, a total of 120 units although the minimum desperate needs call for 107 married couples and 54 single women, a total of 161 units.

#### THE LARGER WORLD EMERGENCY FUND

That the denomination will respond to and can easily achieve a larger goal was intimated in the preliminary reports of receipts from the observance of Sunday of Sacrifice for the World Emergency Forward Fund. Toward the enlarged goal of \$2,000,000 instead of \$1,500,000 as originally fixed (*See MISSIONS, November, 1944, page 502*), the churches are making gratifying response. In his informing and challenging statement Chairman C. C. Tillinghast said that based on complete reports from 17 areas, incomplete reports from 15 areas and no reports from five areas, and for calculating purposes using in these instances the same receipts as reported last year, the Emergency Fund recorded an increase of approximately 20% as compared with the corresponding period last year. Nevertheless, a huge sum must be raised by April 30th if the full goal of \$2,000,000 is to be reached. This can be achieved, said Dr. Tillinghast, but he pointed out that "we must first have spiritual resources before we will respond to appeals for financial resources."

Confirming the conviction that this sum can be secured, Rev. S. T. Hardin of Olean, N. Y., in reporting for the Stewardship Committee, reminded the Council that "Baptists, like other Americans, have more money today than ever before in their lives. *But they fail to recognize that in God's sight they do not own it!* They are merely its temporary stewards and God holds them accountable for what they do with it."

#### WHEN THE CHAPLAIN RETURNS HOME

Long and earnestly the General Council considered what was to happen to the host of chaplains after their discharge from the armed forces and they are compelled to reestablish themselves in pastorates or other civilian occupations. Now serving in the Army, Navy, Marine Corps and Air Forces are 504 Northern Baptist chaplains. Six have lost their lives. Problems of readjustment to civilian life will be exceedingly difficult. Some men have grown spiritually under the strain and challenge of their present ministries. Others have suffered a marked decline in spiritual outlook as the horrors of modern war have left an indelible mark on their personalities. Such men will likely not return to any pastorate. In interpreting this serious problem to the General Council, Secretary E. C. Witham of the Home Mission Board explained that many chaplains now receiving substantial incomes will find it almost impossible to readjust themselves and their families to the lower salary scale of the average pastorate. Such chaplains will likely remain permanently in the armed forces, especially since a huge American Army and Navy will be maintained for many years after the war. Already the war and navy departments are persuading the best chaplains who show unusual fitness for this service, seriously to consider permanent army and navy service. Fortunately for the vast majority the G. I. Bill of Rights is applicable to chaplains. By this arrangement a year's refresher course in some theological seminary at government expense will re-equip many chaplains for satisfactory return to the pastorate.

#### NEXT YEAR'S CHRISTIAN LIFE CRUSADE

A meeting like that in Chicago in December of each year must fit into three dimensions in time. It must review the past, appraise the present denominational situation, and plan for the future. Never before has the last mentioned been more difficult. Who knows what will be the world situation in the denomination's next Convention year

1945-1946? On the assumption, perhaps only a wishful hope, that the war will have ended by December, 1945, the Field Activities Department projected and reported a series of meetings in January and February, 1946. The plan calls for a series of six meetings in each church, one evening each week for six weeks, each session to be of two hours' duration. The first 20 minutes will be devotional in character, the next 40 minutes an interpretative period presenting the ministry to returning service men whose numbers by that time will likely be enormous in every community, social progress, missions, stewardship, and evangelism, and the final period of 50 minutes to be known as a planning period. A complete presentation of this program will be made at the Grand Rapids Convention.

#### THEY STOOD IN NEED OF PRAYER

To Dr. Ralph T. Andem, this year's Chairman of the Council on Finance and Promotion belongs credit for devising and carrying through a most unusual and impressive opening session. Instead of the customary brief devotional service, followed by an evening of business, the entire evening of December 11, 1944 was a service of prayer and intercession. Appropriate music was furnished by the quartette of the Morgan Park Baptist Church.

There were seven brief talks, each only of three minutes, gems of brevity and completeness. Dr. Newton C. Fetter appraised the children's and youth program, assuring those present that with this program undergirded by prayerful support "the church of today need not fear tomorrow." Mrs. E. A. Williford praised the women of the denomination. Like the women associated with the life of Jesus, they are today preforming similar ministries and carrying the tidings of His life and ministry to their communities. Mr. E. W. Parsons spoke of the Green Lake Assembly property as "an open door to tomorrow's service and consecration," comparing the lake with what Galilee meant to Jesus or what the wonders of nature meant to the Psalmist. One of the finest tributes ever paid to the pastor came from Rev. E. W. Palmer of Detroit who said that in spite of the bewildering array of today's titles, ranks, and distinctions of all kinds, the highest honor given to man is to be called a pastor. "As goes the pastor so goes the church, is still true," was his conclusion as he emphasized the evangelistic, prayer, and spiritual life of the church. Dr. Reuben Nelson spoke in behalf of the secretarial group who today stand in need of a great vision that cannot be rationalized away by the great problems they face. They must

feel compassion as they see the multitudes in our cities, our home mission fields, our great foreign areas, all like sheep without a shepherd. Candidate Secretary Marlin D. Farnum earnestly appealed for new missionaries to be challenged by a commission that takes them to the ends of the earth, and a message, "be ye reconciled to God." Final speaker was Mrs. Leslie E. Swain, this year's President of the Northern Baptist Convention. In a brief, persuasive message linked with Christmas she deplored that today there is still "no room for Him in the inn." What is needed is a Christianity in our own lives, so sincere, genuine, and real that all who come in contact with us will sense its reality.

Fervent, earnest, heartsearching were the prayers that followed these brief talks. Nine people participated, Mr. E. H. Rhodes, Jr., prayed for courage, forgiveness, love, and power to obey the Great Commission. Miss Pearl Rosser remembered especially all those who seek to lead children in the way of Christ. Dr. Luther Wesley Smith's prayer voiced the concern for reaching the unreached for Christ. Rev. W. S. Terrell petitioned God for a new spirit of reconciliation, and Mrs. L. B. Arey for wisdom and courage for this hour in history. The burden of the prayer by Dr. John W. Thomas was in behalf of pastors and churches, chaplains and men and women in the armed services. Following Mr. Farnum's talk, Miss Dorothy Bucklin in praying for the missionaries plead for a new sense of closeness to God and of help in carrying today's heavy burdens, while Miss Irene Jones remembered especially the interned missionaries in the Far East concerning whose fate and present circumstances so little is known. The closing prayer by Dr. Earl F. Adams was a prayer of penitence for personal shortcomings, mistakes in spirit and deed in the face of the mounting needs and for humility and new consecration.

#### PENITENCE AND DEPENDENCE ON GOD

That mood of penitence and of dependence on God characterized not only the opening evening session. It pervaded all the following sessions, even to the final adjournment. Those present came to the opening session humbly and expectantly. They left the closing session confident in a new warmth of Christian fellowship, a new endowment of spiritual power, and a more vital experience of God's direction. It sent all present back to their respective homes and tasks determined more effectively and sacrificially to lead Northern Baptists in their tremendous responsibilities to a world so sorely in need of the redeeming love and grace of Jesus Christ.



## The Second Mile in the World Emergency Fund

*Much needs to be done to complete this fund  
during the remaining three months of the year*

Every Northern Baptist is now confronted with a tremendous challenge. It relates to the World Emergency Forward Fund which is less than half raised. If every Northern Baptist has already given to this cause, then it is essential that all give again—repeat the gift—"carry through" by going the Second Mile. The goal represents real needs, world relief, church extension, postwar advance.

See your pastor and have him get enough of the latest promotional material to supply every home of your church family. Get people to read it. Then give them the opportunity to give.

Under *Emergency Needs* discover exactly what we are doing in the following fields of endeavor: (1) World Relief, (2) Pension Fund Dues for Chaplains, (3) Christian Ministry to Service People, (4) Overseas Mission Fields, (5) Schools and Colleges, (6) Unforeseen Emergencies.

By STANLEY I. STUBER

Discover why we need \$200,000 this year for *Church Extension*. Ask questions. Seek definite information.

Then make a study of our *Post-war Reconstruction and Advance* needs. The "askings" of the mission boards, representing a realistic postwar program, is much larger than the total amount we are seeking to raise this year. Find out why this is so.

The World Emergency Forward Fund of the Northern Baptist Convention represents a very practical Christian ministry. Here is the list of services. Ministry to and by the Christian Community. Ministry of the Word of God. Ministry to Prisoners of War. Ministry to Students. Ministry to the Peoples of Asia. Ministry to "Displaced Persons." Ministry to "Orphaned Missions." Ministry to Women and Girls. Ministry to Children.

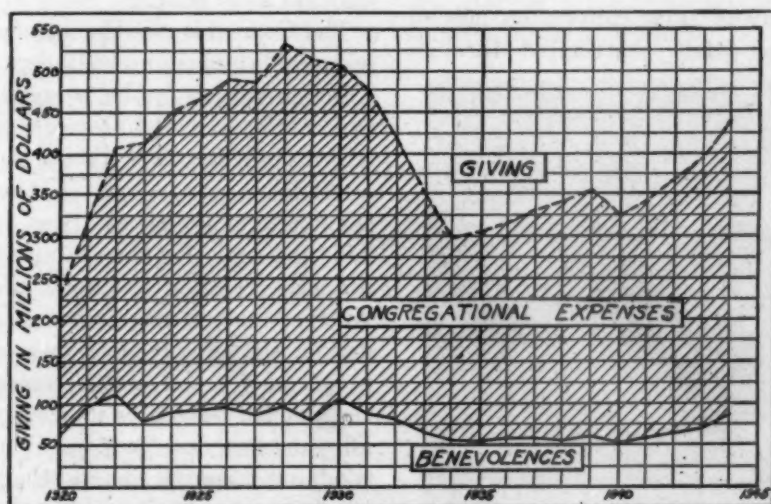
Besides this type of ministry we now have a new Christian ministry to returning Service men and women. And the whole post-war work, primarily among Baptists in Europe and Asia, is in the making. Read about these needs in the general pictorial folder *World Emergency FORWARD Fund*.

In order to reach the \$2,000,000 goal this year all will have to begin that "second mile." All will have to give something extra. Some will have to make real sacrifices. Our Christian giving is small compared to what we spend on luxuries. At Atlantic City last May we voted a \$10,000,000 post-war fund. If we are to raise the larger amount, then we ought to raise our \$2,000,000 goal this year in full.

The task is far from done. WEFF committees must continue to carry through. Every church should seek the opportunity to accept a goal two-thirds of its missionary budget.

### Half a Million Copies of *The Secret Place*

The word "phenomenon" is inadequate to describe the amazing increase in circulation of *The Secret Place*. This Baptist devotional booklet was authorized by the General Council seven years ago. The first edition was 25,000 copies, and there were doubts that the denomination would adequately support it. For the current January-February-March issue the edition is 500,000 copies, of which 110,000 copies are sent to members of the United States armed forces scattered all over the earth. Committee Chairman Harold R. Husted, pastor of the First Baptist Church in East Orange, N. J., has abundant reason for feeling proud and satisfied with this achievement. When nor-



Recent trend in Protestant giving. See editorial comment on page 99

mal conditions return and the paper shortage is relieved, the circulation goal will be lifted to one million copies.

### **Campaign Extended for Russian Kits**

When the plan to fill household kits for Russia was initiated last summer, it was hoped that the Northern Baptist goal of 50,000 kits could be reached by November 15. Since only 35,000 kits had been filled, it has been decided to extend the campaign until the goal has been reached. Many churches wished to make a Christmas project of the Russian kits, which was another reason for extending the time. According to Dr. Edwin A. Bell, the Foreign Missions Boards European Representative who is directing the project, "this is not only a fine piece of Christian ministry to very needy people, but it is exerting



*Russian Relief Kit opened to expose its contents*

a very profound influence on Russian government officials with whom we are talking with reference to the religious situation in Russia."

### **All in a Day's Work**

#### ***Just what does the Council on Finance and Promotion do?***

Inquiries occasionally come in as to just what the Council on Finance and Promotion does. In response to these queries, the following brief outline has been prepared.

The Council is the focal point for all the varying activities of the Northern Baptist Convention. Into its treasury come (by way of state convention offices) the funds contributed through

local churches for the world-wide program of the denomination. With the exception of designated gifts for specified purposes, these funds are allocated according to a prepared budget, known as the Unified Budget, to the various missionary agencies, carrying on work in America and overseas. A small percentage is necessarily reserved for expenses of collection and promotion. A complete list of organizations and special funds is published on page 87 of the *1943 Year Book*.

The Council is also the agency responsible for raising the Budget. Through various publicity media and a field activities program, it informs all Baptists about the work being carried on in this country and overseas. Thus is laid the foundation for continuing support. In this program the Every Member Enlistment has proven its effectiveness over a period of years. For this reason the Council advocates its use by all churches and prepares and sends out materials to assist them in carrying out their enlistments. Special projects like the World



*More than 100 Russian Relief Kits packed in the First Baptist Church, Ironton, Ohio, in one day*





*Convention Program Committee, photographed at Green Lake. Standing: R. C. Johnson, Mrs. Leslie E. Swain, Mrs. E. A. Williford, E. B. Willingham (Chairman), J. C. Hazen, E. L. Achley. Seated: I. A. Fox, J. G. Koehler, E. J. Shearman*

Emergency Forward Fund are also promoted by the Council, whose duty it is to educate the constituency about them and to receive and distribute gifts to the various causes represented by the Fund.

The work of the Council on Finance and Promotion is carried on through five departments.

THE DEPARTMENT OF FIELD ACTIVITIES supervises the direct contacts between the churches and denominational representatives, provides speakers, plans the details of special meetings such as Convocations, World Parish Days, etc., and is in constant touch with state and local Baptist leaders through three traveling representatives known as Area Promotion Directors.

THE DEPARTMENT OF STEWARDSHIP through various publications about Stewardship and the Every Member Enlistment, cultivates among Baptists a sense of responsibility to God and a desire to devote a fitting portion of their time and money to His service.

THE DEPARTMENT OF LITERATURE AND VISUALIZATION produces most of the numerous Council publications and those issued by various boards and

societies. Its visualization work consists in the preparation, editing, and distribution of moving pictures, sound slides, and illustrated lectures.

THE DEPARTMENT OF PUBLICITY AND SPECIAL PUBLICATIONS is responsible for relations with both the secular and denominational press. It sends out news releases and special articles, and prepares various regular and special publications, such as *The Pastor's News Letter*, state bulletin supplements, church calendars, *Emergency Campaigner*, *The Northern Baptist World Times*, *The Northern Baptist World Charter*, and numerous special leaflets.

THE ACCOUNTING DEPARTMENT receives all contributed funds, records and redistributes them. Its heavy responsibility requires the full time services of nine employees. Monthly reports are issued showing budget receipts and progress of special funds such as the World Emergency Fund.

Thus the Council on Finance and Promotion is the connecting link between the churches of the Northern Baptist Convention and the service they are rendering to the world mission.

#### **Dr. Jensen to Broadcast**

On Sunday, February 18th, Rev. Harold Jensen, pastor of the First Baptist Church of Seattle, Washington, will be the speaker on Columbia Broadcasting Company's "Church of the Air" program, from 10 to 10:30 A.M., Eastern Wartime.

#### **A Pastor's Fellowship With U. S. Marines**

Each Saturday night a group of U. S. Marines gather for fellowship with Rev. Earl C. Reeves, Pastor of the First Baptist Church in La Jolla, Cal. The accompanying picture was taken as the men gathered around the fireplace on Pastor Reeves' 46th Saturday Night Fellowship Hour.



*Pastor Earl C. Reeves and a group of U. S. Marines*

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## They Travelled in Opposite Directions

*An anthology of missionary travel in time of war. One woman, in a cast and on a stretcher, travels westward by plane from India to America to recover her health. The other, in good health, travels eastward by plane from America to India to resume her missionary service*

### By Plane Westward

By MARION J. TAIT

NOTE.—Miss Marion J. Tait, missionary of the Woman's American Baptist Foreign Mission Society, stationed in Golaghat, Assam, since 1921, sustained a spinal injury in an auto accident. She was obliged, while still in a cast, to come to America. The account of her travels has a message for a host of people whose loved ones are caught in similar emergency travel.—Ed.

IT WAS a matter of minutes to lie on the stretcher, to be shoved into an ambulance and to be driven to the local airfield at Jorhat, Assam. The plane was a B47 hospital plane with the bottom litter on the floor, the second on a brace about half way up to the level of the windows, and a third tier almost to the top of the plane. If any injured were able to sit up, sections were converted into seats.

We shuttled to the main airfield to spend the night in the hospital there, ready for an early start the next morning. It was dark and raining, but in the babble of voices I recognized the voice of an American chaplain, a visitor once at Golaghat, and now on hand to see whether any of his boys had arrived. Chaplains and Red Cross nurses were unfailing.

The next morning I sat up in the ambulance on the way to the

next plane bound for Calcutta and got my last glimpse of the rice fields, tea gardens, homes and villages of Assam, loved spots that tugged at my heart. On the plane I was again on the floor and saw nothing. The Flight Officer was a WAC. We bumped into many clouds, and went through storms, rolling the while.

The Calcutta hospital! Fans and a real bathtub! "There has been a mistake and you, a civilian, will have to move." The Lee Memorial Mission (Methodist) had space for only 22 people, but it made room for me as its 52nd patient! An Australian nurse from China awaiting passage cared for me. My roommate was an elderly woman, blind since she was two years old, returning from China where she has a home for blind Chinese children. She wanted to do my laundry for me!

Off in a few days over India, this time I was at a window. After stopping to pick up a sick army officer, we lunched at the city of the Taj Mahal in a temperature of over 100 degrees. At Karachi, northern India, our next stop, the waiting crowd debated about priorities on the plane, but all were generous in giving me a send-off.

Now six stretchers were tied to the floor. On benches along the sides sat 20 men. The plane carried no nurse. How I longed for

one of the two Indian nurses that had started out with me. I was the only woman and was lying at the feet of 20 men! The night was cold, but when I saw that not all the men had even one blanket, I shivered uncomplainingly under my own.

At every stop the first person to come aboard was a doctor. Then orderlies took orders for food. Breakfast this time was in East Africa, a place that resembled southern California. A tornado had just struck the camp, and the hospital staff had worked all night. I overheard, "Thank God, we had sufficient plasma or we never could have saved some of these boys."

From here to journey's end we had a nurse on the plane. At 12,000 feet lightning flashed all around us. There must have been storms below. At 4:00 P.M. safety belts were ordered. Books closed quickly, games ceased, and every one became quiet. Only the crew will ever know the reason, for it lasted only 15 minutes. That night in West Africa brought a hospital bed and a chicken dinner.

Flying over water necessitated extra precaution. I knew how I must have appeared to my fellow travelers. The inside layer was me; second layer, the cast; third, clothes (I did not see a suitcase until I reached Florida); fourth, safety belt; fifth, a "Mae West" life belt. Time to laugh and no one had to announce it!

At noon we reached the equator. Five hours later we were in South America. Then the mouth of the Amazon and for a six o'clock breakfast we ate American food at a Snack Bar. We



lunched in British Guiana and had a turkey dinner in Puerto Rico. Then came supper, in Miami, Florida and I was on my own with troubles a-plenty. Somehow a kind Providence that never failed on the entire trip brought about a last minute cancellation on the train to Chicago. My family met me and in a few hours I was home in Rockford, Ill., after three and one-half days from India to Miami and 71 flying hours!

Thursday evening in Asia

Friday evening in Africa

Saturday evening in South America

Sunday evening in North America

The world has truly become one great neighborhood.

### By Plane Eastward

By LILLIAN M. BRUECKMANN

**G**REETINGS from Belgian Congo! En route to India, I am enjoying a visit to our own mission field in Africa. After 14 weeks of travel and waiting among strangers, I am grateful for this opportunity.

Miss Hazel F. Shank, our Foreign Secretary, and I had traveled together from March 22nd, when we left New York, until June 11th, when she secured a plane from Liberia to Leopoldville, capital of the Belgian Congo. After 10 days I was able to follow her and I arrived in time to accompany one of the station missionaries to the Sona Bata school commencement.

The Sona Bata station has a beautiful location. The church, school, hospital, and homes for missionaries are all built on a high ridge overlooking deep valleys on every side. Since this area is four or five degrees south of the equator it was the cool season of the year and citrus fruits were plentiful. Various paths are crossing and friends bound for several

fields unexpectedly meet in the Belgian Congo. Our least visited field may yet become our best known mission among workers in the Orient.

One Sunday we attended a *matonda*, or thanksgiving meeting, at one of the village churches. This trip in the mission car, a Ford truck with seats, gave me my first glimpse of Congo village life. Each village has a chapel with a teacher-evangelist, or catechist, who conducts services each week, and once a month the Christians of these villages come to the central church for worship and a communion service.

At Old Banza Manteke, as the

former station is called, we shared another service. The church, school and one mission house still stand on this compound, which was one of our first mission stations in the Congo, founded in 1878 on the old Stanley trail. I went along to the small leper colony three miles away. As we talked with the group at the little dispensary, sang a hymn and had a word of prayer, I realized anew how grateful we should be who have health, normal life, hands and feet, and fingers and toes, all of which some of these lepers no longer possess.

• • •

It is really cold here in Johannesburg in August! We did some high and steady flying to reach here from Leopoldville. For three days on this trip I had no water to drink but had some tea a few times.

• • •

We came on promptly to Durban, South Africa. I have registered at the police office, gone to the shipping agent, Thomas Cook's travel agency, and to the immigration office. My travel clothes are at the cleaners and my shoes are with the cobbler.

I have become greatly interested in the Baptist work among the large Indian population. Some years ago the Telugu Baptist Convention of South India sent a Telugu to work among the Indians on the sugar cane plantations around here. Now the son of this first missionary supervises ten churches in the district, all of them self-supporting.

• • •

Finally I have arrived in Bala-sore, India, just two days before my passport expired! And in time to take my place at the Women's Conference, thus rewarding their faith last spring when they put me on the program.



Sunset across the Congo River at Leopoldville, Belgian Congo

# TIDINGS



# FROM THE FIELDS

## The Christian Center On Parade in Detroit

*The expanding ministry of the Gleiss Memorial  
Christian Center among the Negroes in Detroit*

A FIVE-YEAR-OLD Negro girl was watching a group of children playing in the street on Sunday. "I betcha if God was here," said she, "He'd take all them kids to Sunday school."

The Christian center in a crowded city area strives to be God's messenger, bringing the little ones, the sick, the lonely, the sinful and hopeless into the safe shelter of His love. In Detroit, Mich., the Gleiss Memorial Christian Center was opened 22 years ago. At that time the city's Negro population had increased 600 per cent within a period of ten years. This influx of people from the rural South created serious social, sanitary, moral, and

By FANNIE B. GOODGAME

religious problems for families, churches, communities, and the whole city. To help meet this great need the Christian center came into being. Although handicapped by unemployment, the Negroes in that first year gave \$746 toward its support of the work. The building was crowded to its limits, the total attendance reaching 5,447.

Now it is an event of community-wide interest when the Center opens its doors for the fall registration of clubs, classes, and nursery school. Each year it is preceded by a parade. Music, tramping feet, and banners flying, proclaim

the fact that work, play, study, and worship are in store for all who will enroll. All traffic is stopped while the parade is in progress. A car with megaphones announces activities and services at the center. Traffic officers gladly lend assistance in advertising the work. New families in the community are thus informed and welcomed to the center. The parade covers most of the streets in the neighborhood, and by the time it reaches the building the children have trebled in number.

In planning their program the missionaries are keenly conscious of the needs of the community. War has brought added problems: crowded homes, children unreached by the church, children in homes where the Bible is never seen or read. The religious program at the center includes not only the telling of Bible stories, but also the teaching of scripture truths and



*Mrs. Leola Thompson, a volunteer worker, telling Bible stories in the Gleiss Memorial Center*



their application to the community and the world.

Many of the people have come from wide open spaces and do not easily become adjusted to living with, over, or under others. It is hard for them to realize and respect the rights of others. When the missionary, however, hears a boy in one of the clubs pray to God that people may get along together and that there may be no more wars, she feels that some seeds are falling on good soil.

### White Race Prejudice Against the Dead

One of the big events in Chicago's Chinese Community last summer was the United States War Bond drive which resulted in the sale of bonds totalling \$4,500,000. A few weeks later the community was saddened by the death of the leader of this drive. Tom Chan was an American citizen born in Hawaii, who had lived in Chicago 37 years. For the past three years he had been a member of China's People's Political Council, appointed by Generalissimo Chiang Kai-shek. He was founder and president of several business concerns. Tom Chan was also a Christian and a member of the Chinese Christian Union Church of Chicago.

His first wife had died many years ago and was buried in a Chicago cemetery in a lot which he had bought. Since that time a law has been passed making it illegal for a Chinese to buy a lot in any cemetery. As a result Chinese communities buy a plot in some secluded corner where they can buy a *grave*—not in any certain spot but wherever the next vacancy happens to be. Now Tom Chan cannot be buried by his wife in a lot which he himself owned! When will we white people put an end to such discrimina-

tion? The funeral service was held in our Chinese Church and was attended by Chinese government men, consuls, and other high officials now in the United States, from California to New York—but as yet *where* he will be buried is undecided. For the present the body has been placed in a rented crypt in a mausoleum but not in the cemetery in which Mr. Chan owned a lot.

Our pastor is leaving soon for China. Do pray that we may be sent another leader. We have many visitors from Army Camps. During the past seven months 178 young men have visited our church services. We are happy to minister to these Chinese lads in the armed forces of the United States. The service flag in our own church now bears 61 stars. But when they die they cannot be buried in a cemetery with white folks!—*Alice F. Snape.*

### Missionary Training School Has New Property

The new property of the Baptist Missionary Training School is located at 510 Wellington Ave., Chicago. This is 30 blocks north and five west, which means a block and a half off of Sheridan Road. It is property which has been used as the Bethany Girls' Home since its erection 20 years ago. There are two connected buildings on the property, one a six-story edifice built in 1924 and the other a three-story house, originally belonging to Mr. Fred-eric Delano, past president of the Wabash Railroad. The larger building includes facilities for housing 100 girls with staff and help. It has a full-sized gymnasium, a well-equipped and attractive dining-room and kitchen, a complete infirmary, dormitory rooms, a spacious sixth floor apartment, and a roof garden,

electrically equipped for outdoor festivities. The Delano house includes very lovely parlors, rooms for faculty, and other rooms which will be used for classrooms and library. It is hoped that a two-story garage may be converted into the chapel.

The property is just two and a half blocks from Lincoln Park, one of the largest and finest parks in the city. It is within 15 minutes of the loop by bus, with close connections to street-car lines and the elevated. Of 24 properties that the committee examined in looking for a new location, this stood out from all of the others as almost providentially suited for our use. It satisfies every major requirement which the committee had in mind. We shall be going into these new quarters next summer, to be ready for the fall term. Meanwhile, during the interim, we shall be in four large houses on Woodlawn Avenue, where we can continue our year's program uninterrupted.

The Training School will soon enter upon a campaign for the raising of funds, to make this possible.—*President Robert H. Beaven.*

### Chinese Good Will Message To Japanese Youth

Members of the Chinese Christian Youth Conference, meeting at Lake Tahoe this year, again sent their wishes of good will and affection to the Japanese Christian youth of this country. "We wish to express to you our Christian affection and good will and pray for your success and future welfare," the message declared. "We look forward to the time when our fellowship may be re-established and trust that the sufferings of the war period may serve to bind us even more closely

(Continued on page 126)

# MISSIONS CROSS WORD PUZZLE PAGE

## No. 25 Forgiveness and the Wicked Servant

### ACROSS

1. "saying, Pay me that thou . . ." Matt. 18:28.
5. "till he should pay the . . ." Matt. 18:30.
9. Lord Provost.
11. "they put the branch to their . . ." Ezek. 8:17.
12. "which owed him an hundred . . ." Matt. 18:28.
13. "in the mouth of two . . . three witnesses." Matt. 18:16.
14. Ancestor of Jesus. Luke 3:28.
15. Greek letter.
16. "Blessed are the eyes which . . . the things that ye . . ." Luke 10:23.
18. "if thy brother shall . . . against thee." Matt. 18:15.
23. "And . . . he had begun to reckon." Matt. 18:24.
24. Stray.
25. "Give us of your . . . ; for our lamps are out." Matt. 25:8.
26. Compass point.
27. "any thing that they shall ask . . . shall be done." Matt. 18:19.
28. Manganese.
29. Regius Professor.
31. Equality, a combining form.
33. Doctor of Philosophy.
34. "his Lord commanded him . . . be sold." Matt. 18:25.
36. "his fellowservant fell down at his . . ." Matt. 18:29.
37. "what ye hear in the . . . , that preach ye." Matt. 10:27.
39. "that they may be one, as . . . are." John 17:11.
40. Messenger.
42. "as a . . . lappeth." Judg. 7:5.
43. Sores.
46. Two-surfaced glass.
47. "the lord of that . . . was moved with compassion." Matt. 18:27.
52. "if two of you shall . . . on earth." Matt. 18:19.

M	T	H	E	N	I	G	H	T	A		
A	P	H	I	S				S	E	E	N
N	R	S	C	E	E			A	A	O	
I	A	M	D	A	Y			E	R	R	I
F	I		C	O	M	E	T	H			N
E	S	E		R	E	S	T		H	A	S
S	E	N	T					A	E	R	I
T			E	A	R	S		B	L	I	N
			W	H	E	N		N	O		M
S	A	T		T	O		F	A	S	E	C
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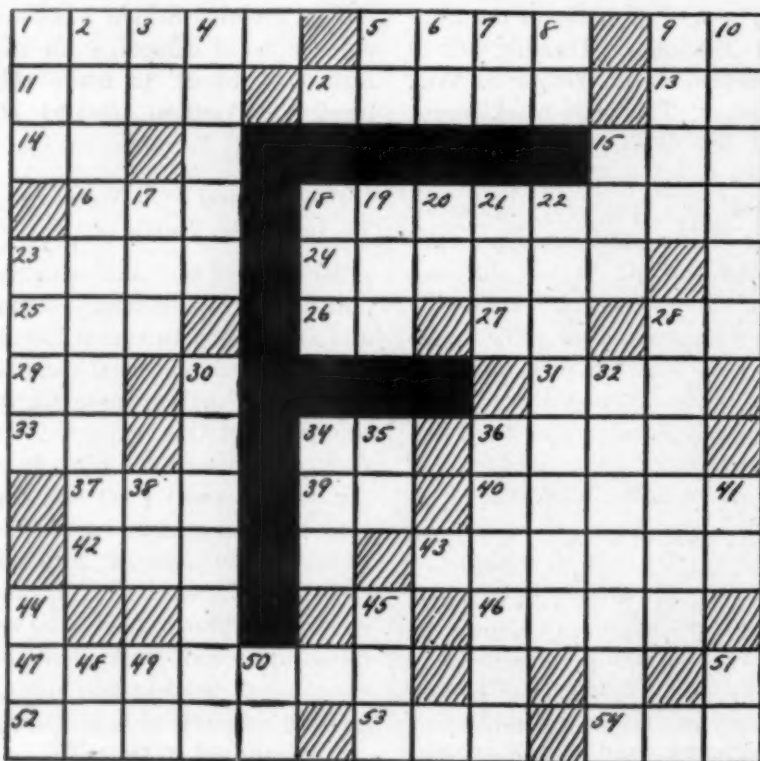
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NO. 35

53. "when his fellow servants . . . what was done." Matt. 18:31.
54. Yonder.

### DOWN

1. "then take with thee . . . or two more." Matt. 18:16.
2. "servant therefore fell down, and . . . him." Matt. 18:26.
3. Plural ending of nouns.
4. "and I forgive him? till . . . times." Matt. 18:21.
5. Of.
6. Half an em.
7. Before Christ.
8. Tellurium.
9. "those I counted . . . for Christ." Phil. 3:7.
10. "cast him into . . ." Matt. 18:30.
15. "forasmuch as he had not to . . ." Matt. 18:25.
17. Snakelike fish.
18. "which owed him . . . thousand talents." Matt. 18:24.
19. Royal Society of Edinburgh.
20. And (F).
21. Holy Roman Empire (L).
22. "Lord, have . . . with me, and I will pay thee all." Matt. 18:26.
23. "Every . . . may be established." Matt. 18:16.
28. Engines.
30. "and . . . him the debt." Matt. 18:27.
32. "until . . . times seven." Matt. 18:22.



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34. "where . . . or three are gathered together in my name." Matt. 18:20.
35. Whirlwind off the Faroe Islands.
36. "found one of his . . . servants." Matt. 18:28.
38. Dialect of Eastern Assam.
41. This (contr.).
44. A good king of Judah II. Chron. 14:2.
45. Pronoun. 48. For example.
49. Means of travel. 50. Diphthong.
51. "there am I . . . the midst of them." Matt. 18:20.

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## THE CONFERENCE TABLE

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EVERY WOMAN SERVING THROUGH HER CHURCH

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### Today's Double Task of Student Counselors

*The student counselor in wartime faces a two-fold task in helping returning soldiers resume their interrupted college education and in guiding youth still in college or high school in maintaining their church connections*

ALL of us are thinking of youth these days, perhaps more than ever before, because we are so very much aware of the empty places in our churches and church schools, as well as at our home tables and around our firesides. Constantly more faces disappear from the circles of our young people and we are promised that "the end is not yet." Surely they shall have our eternal gratitude for all the sacrifices they have made for us who have been quite comfortable at home.

How then may we, when they return, show to them our love and concern for their great gift in our behalf? First, by really being conscious of what they have done, and second, by helping them to find their way back into a normal society for which we all long so deeply. WE must help to bring this to pass.

WE must be planning for these splendid young people while they are away. One soldier said that he would be so busy winning his part of the war that it was "up to us" to find out what it was all about and to have the blueprints ready

By MABELLE RAE LEGRAND

for rebuilding life at home when he returned. One of the most important things for which we must be planning is to help these youth go immediately to college from which they went away, or for which they were just ready as they were called to go.

Student Counselors "on the job" carry a most important assignment for our present-day youth. They are the leaders for the rest of us who look for suggestions as to how to proceed. They will be waiting for the returning boys and girls with interested friends who will be ready to advise and to help in their decisions about the days ahead.

But while we await those who have gone out to near and far places, there are other youth in our midst for whom we must also plan. All Counselors have been asked to make sure that every boy or girl who has gone out from our church circles to schools of higher education has been introduced to the pastor of the college church, to the university pastor,

or to the student counselor of the new community. This will insure that a church welcome is awaiting every one of our young people away at school. Local counselors are primarily responsible for this bit of service but they should report to association counselors who in turn should send the news to the state and counselor and then on to the national committee. We want to *know* that this has been done.

After the holiday season or early in the new year even in February and March there should be get-togethers around the fire-side of the local counselor, or in the church parlor for the purpose of presenting the need and the value of a college training. Call in some speaker to present his subject in a convincing manner and then talk through the ways and means of making it possible for all our young people to secure the kind of training desired. Here you may prove the value of Christian friendship to the leaders of the new day.

April will be an important month for all of us, for it will bring Baptist Education Sunday on April 15th. Emphasis on training for special service will be in the program. Christians will have a great part in the rebuilding of this battered old world and we shall need hundreds of devoted leaders to go into many areas of life in this country under the Home Mission Boards and into foreign lands as well as the islands of the sea under the Foreign Mission Boards. We shall be able to use only the best for these important posts but we must all help to find them and to present the NEEDS for service.

Above and beyond all the other things to be done, we must stress the most important part of the program which is making the boy or girl away from home, either at

college or in the service, realize that they are missed and remembered. They will be grateful for the assurance that the folk at home are remembering them in prayer. They will be thrilled with

the continual stream of letters, cards, bulletins and news sheets that bring the things of interest from the home community. Most counselors cannot take on numerous tasks or find the time and en-

ergy to be good counselors. Suppose we say "This one thing I do" and then do it well. Our greatest asset for the future is the youth from our churches. We must keep their interest and support.

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## MISSIONARY • EDUCATION

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*Christmas window display by Franklin Simon & Co., Fifth Ave., New York. Worsinger Photo*

Through the courtesy of Franklin Simon and Company Missions brings to its readers reproduction of a Christmas window of their Fifth Avenue Specialty Shop. As a result of observing these windows and discussing their meaning, one mother purchased an army doctor's outfit for her son, rather than a gun for Christmas. It is only as adults act upon this teaching of fellowship amongst little children of all cultures that this world may ever find peace.

### Annual Reports

February is a good month in which to take stock of the work

accomplished thus far in the year. Reports will leave New York before the end of this month. The reports for 1943-1944 showed marked improvement over the preceding year in the quantity of work done. Comments attached to the reports convinced us that the quality of the work had improved also. We must have

perspective through world vision as well as through review of history; therefore it is important that we maintain activities in our churches which will aid us in fulfilling our responsibilities intelligently. Any church that has completed an unusual project or pioneered in some new brotherhood activity should write to the Department of Missionary Education describing the methods and procedure. Illustrations will be helpful to interpret such reports. Since the annual reports are factual and have little room for this type of expression, please send such items direct to New York.

*Bible*  
*Book-of-the-Month*  
**PHILEMON**  
*For February*





*A Belgian Congo Madonna*

### AFRICA

The Foreign Mission Theme for 1945-1946 will be Africa. Special emphasis for Northern Baptists will be upon the Belgian Congo. Bishop Newell S. Booth has written the background book on Africa: the tentative title is *A Cross Over Africa*. Special emphasis upon Baptist work will be given in a special book written by Dana M. Albaugh who returned this fall from six months in Africa. There will be a Baptist guide prepared on these two books, and it is our hope that Miss Hazel F. Shank will assist us, since she returned from the heart of Africa in the latter part of November 1944. There will be study and reading books for children and youth in addition to these adult texts. Many of us do not realize how important Africa is going to be in the postwar world. This study will help us to realize the responsibility and privilege which is ours as co-workers with the brethren in Africa.

• • •

*White Woman on the Congo*, by EMILY BANKS, is the story of a dangerous and adventurous missionary enterprise carried forward, for 11 years, by a missionary and his wife, in the Upper

Congo. Mrs. Banks was probably the first white woman to live in this neglected area. The volume is a gripping story of pioneer mission work. (Revell; 192 pages; \$1.75.)

### "Brotherhood—Our Unfinished Task"

Race Relations Sunday comes February 11, 1945. Prior to that date every reader of *MISSIONS* should read the message of the Scriptures on this subject to be found in the letter to Philemon. The Department of Race Relations, 297 Fourth Avenue, New York 10, New York, has prepared material for use during Brotherhood month—February. A complete packet of programs for all departments of the church includes a message on race relations, general worship service, graded Sunday school programs, and programs especially for youth and for women; also there is information for speakers by outstanding leaders. The complete packet costs 8 cents or \$4.50 a hundred. Whether all of the material is used or not, every church should avail itself of the information.

### The Negro in American Life

This book of annotated photographs is by John Becker, price \$1.00, and is sponsored by The Council Against Intolerance in

America. We are challenged as we enter a new era of world relations and as we remember that three-quarters of the people of this world are what we called "colored." What the United States does to the American Negroes will interpret what we mean when we speak of Democracy and the Four Freedoms. In addition to the excellent photographs there is a page of suggestions for the use of this book in classrooms, churches, and elsewhere.

### The Church Woman

This is a monthly periodical sponsored by The United Council of Church Women. Mrs. Mabelle Rae LeGrand, formerly of Wisconsin, is the Editor. Subscription rate is \$1.00 a year. This is a "must" magazine for church women. Ask to have your subscription begin with the December 1944 issue, for in that issue are articles of outstanding interest, such as "The Women of Burma" by Helen K. Hunt, Dean of Women in Judson College; "Postulates for a Permanent Peace" by William Axling of Japan; summaries of studies on "Race," "Prejudice," "Christian Missions After the War," "Our Profession Versus Our Behavior"; and a number of other studies prepared by various state and city councils of church women for use during the next two years.



*A baby clinic at the mission hospital in Kimpese*

# MISSIONARY EDUCATION FOR CHILDREN

*The Children's World Crusade*



*A Karen Baptist church choir in a village in Burma*

## *Dear Boys and Girls:*

I wonder how many of you have seen a copy of the January Book—VISION. If you have seen it did you see the pictures and read the stories on page 9? These pictures show how little boys and girls like you are helping other children to know Christ all around the world.

Did you send Christmas gifts to any children who are Americans of Japanese descent? If you did, will you write to our column in MISSIONS and tell us how you brought your gifts and to whom they were sent? If you have a picture that was taken of your group packing the box do send it to me, along with the story. It's your stories and pictures we would like to have for our pages in MISSIONS.

Has your leader brought for you to see a copy of the lovely new book, TELL ME ABOUT JESUS, by Mary Alice Jones. If you haven't seen it yet, do see if your library doesn't have a copy that you can borrow.

Sincerely your friend  
Florence Stansbury

## **The Karens Getting Ready for Association**

Association time is a great time in a Karen village of Burma, when a village of perhaps fifty houses entertains two, three, even four thousand people from the Karen Baptist Churches of the Association, and feeds them for three days free of charge. Impossible? But they do! Karen villagers are farmers—largely rice-growers, and they are usually poor, often very poor. This is how they do it. Perhaps a year before Association time the church members in the village where the Association is to be held have a meeting and plan everything. Practically every member plants a little more rice, for rice is the basis of every meal. Several men raise an extra pig each. The women plan how many "Association chickens" they will raise. In this way everything is planned. If the Association pigs or chickens die or are killed by jungle animals, the owner substitutes his own pigs and chickens, for the Kingdom of God comes

first. So it means a whole year of extra work to entertain the Association, but how joyously the Karens do it.

Weeks before the meetings begin the men go into the jungle and cut down bamboos to build the sleeping quarters and eating house. They estimate how many thousand bamboos it will take and how many each man is to bring in; usually at least ten thousand will be required. The sleeping quarters and eating house are made with a framework of the large-sized bamboo and floors—if any—of the small bamboo. The sides are of thatch. Dahnee or large fern-like palms have to be gathered and made into thatch. The top may be of thatch or of rice straw. It takes several large bamboo buildings to shelter so many people. The *mandat* or large "hall" where the Association meetings are held is made of many upright bamboo posts supporting a low ceiling of bamboos laid across a foot or so apart and covered with a thick layer of rice straw. The ground inside also is covered with



straw. Usually there is a rough platform for the speakers and singers. There are no sides to the building, and so it can accommodate an indefinite number of people who sit on the straw on the ground. Timid persons and often strangers—many times non-Christians—sit or stand on the outer edges and listen.

While the men are cutting the bamboos and making the buildings, the women are saving eggs and doing their part toward getting ready. The men dig a large pit in the ground somewhere in the village and fill it with water. Then they go fishing with their traps, nets, and scoops and bring great quantities of fish alive and put them in the pit, where they stay until Association time. Then they can be easily taken out and fresh fish served to the guests.

Hospitality is one of the main characteristics of the Karen people, and it is a joy and pride to them for a small village to entertain free of charge the thousands who come to the Association meetings.—*Genevieve Sharp Sowards.*

### Burmese Program

The Primary children of the Lauckport Baptist Church, Parkersburg, West Virginia, put on a Burmese program before the whole Sunday School. They had had pictures of Burma in their Keystone activity sheets (Course 1, part 2). Neil Sowards had made his into a build-up picture and he showed it as part of the primary program. Barbara Braham, dressed in Burmese costume, sang "Jesus Loves Me" in Karen, one of the languages of Burma. Here it is, in case you want to sing it too:

Ya shoo eh yah vuh thay nya;  
Lee saw skee nay teh bah yah;  
May ah pway yah lur ah thwee  
Daw yuh kweh ah po nay lee.

### CHORUS:

Err, Yay shoo eh yah,  
Err, Yay shoo eh yah,  
Err, Yay shoo eh yah,  
Lee saw skee teh bah yah.

### LAST VERSE:

Yay shoo eh yah daw kuk oh  
Boo taw bo nay lur yuh tho  
Yuh may eh sur too yuh thee  
Kuk doo oh yah lur ah tee.

Barbara's little cousin, Dee Anna Weser, also wears a Burmese costume in the picture. You can make yourself a Burmese costume. (Send for "Burmese Costumes and Designs" from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y. Price 10¢.)—*Genevieve Sharp Sowards.*

### Pictures in the Jungle

We are so familiar with pictures all about us in magazines and newspapers, on signs and billboards, calendars, even on boxes of foods, that we do not even stop to think of what life would be without pictures.

There are so many things that a simple thatch house in the jungles of Burma does not have that I did not particularly notice the

absence of decorative pictures. The picture most often seen, if there are any at all, are photographs particularly of classes of the school in Bassein. Every year most of the older classes and many of the organizations have a group picture taken by Mr. Kongo, the Japanese photographer of Bassein. Usually the children asked us (Thra and Mama) to be in the picture with them. The boys and girls would buy a picture of their class, proudly taking it home to their jungle village to hang up for all to see. Classes of many years back are seen in humble thatch houses. Often we would find ourselves among the children in the picture and wonder how many Karen eyes had gazed in wonder upon our "whiteness." These occasional photographs are practically the only pictures to be found in jungle houses.

Once we spent three weeks in a jungle village, holding a Vacation Bible School. A part of the daily program was games and recreation. I had cut out from magazines bright-colored pictures to be pasted on cardboard and cut into odd shapes for puzzles on the jig-



*Neil Sowards, Dee Anna Weser, and Barbara Braham in a Burmese program in Parkersburg, West Virginia*

saw puzzle idea. I cut up one or two pictures to show the women what I meant for them to do.

One woman clasped her picture to her. "Please, may I not cut mine up?" she asked. "But why?" I asked. "I have no pictures in my house. I would like to hang this one up to look at."

Several other women wanted to do the same. Fortunately I happened to have enough for them to keep some. But I shall never forget the joy in that woman's face when she found she had a pretty, colored picture to hang up in her house. Afterwards I sent a pack of magazine pictures to that village.

Even now I am always sending pictures to missionaries and native pastors. The joy they may get out of them gives me joy in sending them. It has also increased my appreciation of what may be so common to us as to be unvalued—pretty pictures.—  
*Genevieve Sharp Sowards*

## THE BAPTIST YOUTH FELLOWSHIP

*World Wide Guild*

*Royal Ambassadors*



*Internationalism and interracialism at a folk festival for Baptist youth in the Dudley Street Baptist Church, Boston, Mass.*

### *Dear Friends of the Fellowship:*

In many Baptist youth groups February, which is widely observed by Christians as Brotherhood month, will be the time to emphasize one of our major projects in our missionary outreach goal,—an *Adventure in Living and Giving*. It is really three projects in one: (1) *Adventure in Friendship* on the part of your youth group with a group of another racial, nationality or economic background than your own; (2) *Adventure in Service* into some real need in your own community which your youth group can meet with manual labor or leadership activity; and (3) *Adventure in Giving* which makes your group a real part of the Every Member

Enlistment in your church and puts the finishing youth touches on the World Emergency Forward Fund.

These projects are for *all* young people. You can do something along all these lines as an individual, as an entire youth group and as smaller units such as a Guild Chapter or Boys' group.

Be sure to get your "Fellowship Features No. 4," a packet crammed full of ideas on how to go about each of these important project activities and have the best time ever carrying them out. Send to the Baptist Youth Fellowship general office, 1701 Chestnut Street, Philadelphia 3, Pa. You can't invest a quarter in anything more important!

To whet your appetite for your own projects see on these pages what some other young people have already done. And don't miss Mr. Dannenhauer's article on Baptist Youth Fellowship Summer Service Projects on pages 80-84. Incidentally perhaps you'd like to know now that seven of these are being planned for next summer at the following centers: Sacramento, Cal.; Pueblo, Col.; Hopi Indian Field, Ariz.; Milwaukee, Wis.; Harlem, N. Y., and Boston, Mass. More about all these later.

Baptist young people who have had experience in *Adventures in Living and Giving* are saying, "Everything is a part of a new life when you pool what you have in



service." "The living significance of what it means to 'loose your life for Christ's sake and so to find it,' came home to all of us." "Brotherhood in talk only is no service to mankind."

What will you say about yours?

Very sincerely yours,

*Elvis P. Kappew*

### Folk Festival for Baptist Youth

Representing various Baptist churches and many racial and nationality backgrounds, 230 young people met in Boston for a folk festival on the evening of December first. The Planning Committee had worked hard in preparation for the Festival. On the committee were Negro, Chinese-American, Japanese-American young people as well as youth of Italian and Armenian parentage. They became acquainted as they worked together and were the nucleus for the group which met on the night of the Festival. The gymnasium of the Dudley Street Baptist Church was attractively decorated with posters showing scenes from different countries fastened against the dark brown brick wall. Above the posters were hung black silhouettes of young men and women in national costumes. On the side tables, dolls of many nations were grouped. At

the back of the booth beautiful Chinese embroideries were hung.

Jerry Hevey, president of the state Baptist Youth Fellowship kept the first arrivals busy singing around the piano. Mr. Sheckells, Director of Christian Education for the state, led in folk games. Later in the evening the group gathered to sing folk songs. During the game period girls dressed in gay national costumes appeared. At refreshment time these girls served pastries of different nations and fruit punch.

When the festivals were over the young people went to the chapel for the closing worship service. Young people representing the racial groups led in worship. A hush fell over the group as the soloist sang, "Were You There When They Crucified My Lord?" A Negro young man gave the Meditation. His message was based on the following:

No one could tell me what my soul might be;

I searched for God and God eluded me;

I sought my brother out and found all three—

My soul, my God, and all humanity.

Jerry Hevey expressed the meaning of this folk festival for them all when he said, "It was a great inspiration to look at all these different colored people worshipping, playing, and singing together. It was typical of Baptist

Youth Fellowship in action—not just an ideal!"

### A Work Project in Kansas City

Desiring to actually see put into practice the phrase "sacrificial living and giving," and feeling the great need for Christian youth to take positions of leadership in our mission fields, the Kansas Baptist Youth Fellowship undertook and carried out a "work project" at Bethel Neighborhood Center, Kansas City, Kan.

It was at this Christian Center, located in the Riverview district of Kansas City, that eight young women of college age spent the weeks from July 31 to August 29 and during that time they conducted all the activities of the center. The directors of the project were Miss Rhoda Lundsten, full time missionary at Bethel, and Rev. Charles Johnson, state student director.

Traveling and incidental expenses were taken care of by the girls. The meals and living accommodations were arranged for by Miss Lundsten. The girls shared housekeeping duties and prepared their own meals. Not only did a few of the girls begin their careers as cooks, but all learned to budget time and money. It is significant that three meals a day were prepared for ten people without exceeding \$10 per week.

One of the major programs carried out by the volunteers was supervising the day nursery for two to twelve year old children of working parents. The first child was left at the center at 6:30 A.M. and the last two children left about 6:20 P.M., placing the nursery on a twelve-hour basis.

A two-week vacation Bible School was conducted from 9 till 11:30 each morning for the older group of the day nursery and for other neighborhood children. The



*Junior High young people at the Kansas City Youth Convocation packing kits for Russian relief*

morning schedule included a worship service, classes, handicraft, and a directed play period. On the final day the pupils presented a program in the chapel of the Center. Then the entire group (vacation school, day nursery, guests and staff members) had a picnic on the Center playground.

Friday nights were devoted to conducting a young people's service at the Mexican Baptist Mission in the Armourdale section. On Sunday and Wednesday nights the girls presented programs in the various churches of Kansas City. Entitling the program "The Tenement District Problem," the girls presented three viewpoints: first, that of the non-Christian; second, that of the indifferent Christian, and third, that of the consecrated Christian's solution to the problem.

Race seminars, conducted by Rev. Laurence Scott, then pastor at Bethel Church, were held on Thursday nights when discussion groups considered the problems of racial minorities. Contributing to the discussion were girls from Negro and Japanese-American groups as well as several girls from South and Central America. After the last meeting several of the group participated in direct action projects in an attempt to break down race discrimination in the neighborhood.

During the afternoons the game room in the basement of the Center was open to the teen-age group in the neighborhood.

Manual labor was a part of the project. For instance, during unusually heavy rains a great deal of dirt had sifted down through openings until sections of the basement floor were covered with caked mud and loose dirt. Several of the boys in the community and the girls, armed with shovels, brooms, wheelbarrow and garden

hose, shoveled out the dirt and scrubbed the basement floor.

The evening devotional periods contributed to the spiritual growth of the girls. Through sharing their experiences they learned the true meaning of "Christian fellowship."



*Baptist Youth Fellowship Project Group in Kansas City*

One of the girls wrote of her experiences, "The meaning those weeks at Bethel hold for me is so intense that I can't seem to put it into words at the moment. For many years I worked on White Cross quotas in our local W.W.G., but it wasn't until I had the privilege of opening several of the boxes sent to Bethel Neighborhood Center that I fully realized how vitally important these materials can be to those who receive them. In working with the teenage boys, talking with them and learning their ambitions and values in life, I found myself hoping that I might find some way to help them, for they were facing such temptations! I wished desperately that they could be spending their time out in the country on farms where they wouldn't have the temptations that idle moments on city streets afford. They say that we are fighting to destroy evil forces, so that we might build a better world. But you can't build a better world by just talking about it; you must touch the real problems. You must work with people, pray with them, share their joys and

heartaches and come to know them as children of God. If we intend to build a better world, a good starting place is right here in our own country."

### **Chinese Guild Girls Attend Houseparty**

From the Chinese Baptist Mission in San Francisco, 18 Guild girls attended the State Guild Houseparty at Pinecroft over Labor Day. What a wonderful time we had. I cherish so much the opportunity of living with my girls during those four days of fellowship and inspiration in the out-of-doors. About one-third of all the girls present were from the Chinese fields throughout the State. Many spoke of the unique contribution these girls made to the life of the Houseparty. I could rave on and on about my Guild group; about their award for the best year book; their initiation service with Mrs. Jesse Parker, the World Service Chairman of the State as speaker and 50 of the Oakland First girls as guests; their eager participation in church activities and many other equally constructive contributions. However, I think I have convinced you of their abundance of energy and worthwhile purposes.

The Chinese Christian Youth of Chinatown held their fourth conference recently. About twelve of our young people attended with Miss Calder and me. Again came the joy of living with our young folks and watching them respond to the high challenge of Christian living and service. I strongly believe that there is nothing which strengthens the total program of the church as having a goodly number, not just one or two, of the youth make use of the opportunities afforded them at Assemblies, Conference and Camps.—*Celia D. Allen.*



## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

### Frederick N. Smith

A TRIBUTE BY R. L. CROOK, M.D.

Just before leaving for the United States in 1941, Frederick N. Smith of West China said, "If I had a chance to live my life over again, I would come to China for the same work. I know that God called me to this task." He had a firm conviction of his mission, a real trust in God's guidance, and an unswerving faith in the Kingdom enterprise. The West China group are thankful for his many years of faithful service. In his death on September 30, 1944, the West China Mission lost one of its pioneer educational workers. He and Mrs. Smith sailed for China in 1911, the year of the revolution and the establishment of the Chinese Republic. The 30 years which they gave to China, therefore, covered the formative and turbulent years of the young Republic. Mr. Smith was a graduate of Princeton University (1907) and of Rochester Theological Seminary (1910) with additional study at the New York State Normal School. On arrival in West China Mr. and Mrs. Smith were appointed to Yaan (Yachow), a city of 30,000. He made his largest contribution in Christian education for Chinese boys. His great dream was to establish in West China a school like that at Mt. Herman. The gift of a friend made this possible and a high school was built on a hill outside the city. He also saw the great need for a trained ministry for the rural districts, and a trained lay leadership. Through his influence a Bible School was opened near the High School in 1933. It is difficult to truly evaluate the ever-widening Christian influence of the graduates of these schools on the community and mission work in West China. Mr. Smith is survived by his wife, Lucy Harriet Holmes, and two children, Catherine and Philip.

### Lillian V. Wagner

By FRANCES M. TENCATE

On September 14, 1898, a party of nine missionaries set sail from Bos-

ton, Mass., by the Leland Line for various stations in Burma and India. Three of us were appointees of the Woman's Society and had had a happy year of training at Newton Center, Mass. It was there that I met Lillian Wagner, a nurse. Since we were both going to South India the firm friendship that has grown through better than two score years soon formed. We arrived in India during one of her monsoon downpours and made our way to Nellore. Lillian Wagner soon became supervisor of nurses' training, a department she helped develop into one of our finest mission institutions in South India. She served in several stations and finished her service at Ramapatnam, where she was in charge of the dispensary and cared for the students on the compound. This small beginning became a center for the women in the outlying area and has grown into a large work. The years brought her retirement and she returned to Rochester, N. Y. She found inactivity impossible and cared for the infirm at the Baptist Home for the Aged at Fairport, N. Y., until she was too infirm herself to bear the strain on her sympathy and strength. She spent herself for others and on October 7, 1944, her tired mind found release.

### Edith Estella Crisenberry

Edith Estella Crisenberry died on October 19, 1944, at the home of her sister, Mrs. Ethel Dillon, in Columbus, Ohio. She was born October 20, 1881, the daughter of Peter and Mary Mosher Crisenberry, in Tecumseh, Neb., where she spent the early years of her life. At an early age she united with the First Baptist Church. After teaching several years in the public schools, she dedicated her life to the cause of missions. She was sent to Nowgong, Assam, India, in 1912, where she worked in the mission schools for over 20 years. In 1934 she retired to spend several years caring for her aged mother. During the last four years of her life she was in failing health, but through all her suffering her courage and stead-

fast faith were an inspiration to all who were near. She is survived by three sisters: Martha Crisenberry of Springfield, Ohio, Ethel Dillon of Columbus, Ohio, and Virginia Harding of Delta, Colorado, and four nephews and a niece.

### Elam J. Anderson

Elam J. Anderson, President of the University of Redlands, died August 17, 1944, of a heart attack. He was 54 years old. An educational missionary of the American Baptist Foreign Mission Society at the University of Shanghai from 1916-1927 he continued his missionary interest after returning to the United States. He was Vice-President of the Northern Baptist Convention in 1937. Since 1938 he had been a member of the Board of Managers of the Foreign Mission Society. Dr. Anderson gave freely of his time in important committee service. Born in Chicago, Ill. February 28, 1890, he received his education at Drake and Cornell Universities, with theological training at the Swedish Baptist Theological Seminary and the University of Chicago Divinity School. He received his Ph.D. degree from the University of Chicago, and in 1936, Ottawa University, conferred on him the LL.D. degree. He was an instructor in public speaking at Cornell University from 1913 until his appointment to foreign mission service in 1916. He served as Professor of Education at the University of Shanghai for nine years and in 1926 became principal of the Shanghai American School. Returning to the United States in 1932 he accepted the presidency of Linfield College and in 1938 he was elected president of the University of Redlands. He was recognized in American educational circles as a creative thinker. He placed great emphasis on the need of a vital Christian faith for faculty and students. Hosts of American youth bear witness in their daily lives to this warm-hearted and attractive emphasis. He is survived by Mrs. Colena Michael Anderson, a daughter, and two sons.

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### "Look It Up"

In the messages for Sundays and other special days of the year, *A Book of Remembrance* offers aid in planning devotional services. Go through your copy today, making a list (with the dates) of the messages you may wish to use during the year. On the margin of each, note appropriate Scripture passages, hymns, and other helps, such as a missionary illustration or a poem.

For a program on the Christian home, see the "beautitudes" for fathers and mothers on page 85. The underlying thought in *Character that Conquered* (April 29) is appropriate also.

Sometimes two or more messages may be adapted and combined to advantage. For a patriotic meeting consider *Washington's Prayer for the Nation* (February 22), *A Nation's Strength* (May 30), and *Our National Stewardship* (July 4).

At the final meeting, when you look back over the work of the year and check your progress in the attainment of the goals, use *Thy Will be Done* (January 7) with *Let Your Light Shine* (January 14) and the message for January 9.

There are many messages on the topics in the 1944-1945 series, *Thy Peace*. Look up *The Way of Love* (July 15), *The Church at Its Best* (May 20), *Christian Race Relations* (March 18), and *The Christian Distinctive* (April 8). For Program VIII in the series you will surely want to use the information under May 5 and 6. Don't overlook the message for March 11, good for any program.

A good rule to follow—"Whatever the theme of your missionary program, look it up in *A Book of Remembrance*."

### "Peoples of the Pagoda"

Many groups will wish to supplement the foreign mission study books with a special program on Burma. They will find the latest information in *A Book of Remembrance*—16 pages of gripping stories and "spot news" of our first foreign mission field.

A pastor, on a recent call at Baptist headquarters, was enthusiastic about a recent free leaflet—*Calling A. B. M. Burma*. The young people of his church had dramatized it for the Church Night program.

A good idea—try it!

### "Dear Mom"

Last month, subscribers to New Literature received the latest publication on Alaska, made up of several letters, *From Kodiak, Alaska, to Mom and Dad*, supposedly written by a service man who had enjoyed the hospitality of the Kodiak Baptist Children's Homes. The letters are illustrated, and enclosed with them are reproductions of several snapshots. Here is a program feature that will require but little preparation. For Church Night, "Mom" and "Dad" are shown in their comfortable living room, reading the letters, commenting on the pictures, etc., "Mom" perhaps bringing in additional information concerning Kodiak. For a woman's meeting, let "Mom" share the letter with a neighbor, one who knows "Bill" and who is

interested in his welfare and in missions. At the close, circulate the pictures among the audience. (The price of this leaflet is 10¢.)

### "Thy Peace"

From Mrs. H. F. Cleverdon, of Lima, Ohio, has come a copy of the program for the Association Day of Prayer, observed late in 1944.

The program was in five sections featuring the letters in *Peace*. Each section was based on certain Scripture references and included an appropriate poem or hymn, closing with prayer for various designated groups.

The outline, greatly abbreviated, is as follows:

#### Thy Peace through

**PRAYER**, followed by prayer for God's presence and blessing and for all workers.

**EDUCATION**—Knowledge of the work (Missionary Education, Christian Citizenship), with prayer for enlightened leadership, for Ohio's missionaries, for all citizens, and for the nation.

**AWARENESS** of others—Witnessing (White Cross, Student Counsellor, Christian Friendliness), with prayer for missions, for the suffering, for the bereaved.

**COOPERATION**—Cooperative, consistent living, with prayer for pastors and workers.

**ENTERING IN**, with prayer that the Holy Spirit may enter into our hearts, and for peace in life and in the world.

(NOTE: This program probably is the last on *Thy Peace* to appear in these columns, for soon suggestions on the new theme will be in order. If a devotional program of this kind is not a part of your plan, reread the outline with the annual reports in mind. Would it not be possible to link them to this outline, or a similar one?)



## BOOK REVIEWS

(Continued from page 102)

clude many Baptists, J. C. Robins, J. H. Franklin, E. A. Aubrey, R. A. Ashworth, E. M. Poteat, C. W. Kemper, H. E. Fosdick, and others. This is an admirable book that pastors who make careful preparation for their pulpit prayers will find helpful. As a book of daily devotional reading it is magnificent. Were it published in a convenient, pocket-sized thin paper edition, it would be an ideal gift to send to a man in the armed services, but its bulk makes that impracticable. (Judson Press; 247 pages; \$2.50.)

• • •  
*Come and See*, by HELEN ALLEN, reviews rather sketchily the progress of the Christian faith from prophecies concerning Christ's coming to the present; dealing largely with His ministry. (Association; 85 pages; \$1.25.)

• • •  
*The Harmony of Science and the Bible*, by C. THEODORE SCHWARZE, emeritus professor of Civil Engineering, New York University, is concerned chiefly with the story of Creation. (Zondervan; 155 pages; \$1.00.)

## Books Received

*According to Paul*, by HARRIS FRANKLIN RALL, Scribners, 272 pages, \$2.75.

*More Than Conquerors*, by W. HENDRIKSEN, Baker's Book Store, Grand Rapids, 285 pages, \$2.25.

*American Jewish Yearbook*, Jewish Publication Society of America, 620 pages.

*The Children of Light and The Children of Darkness*, by REINHOLD NIEBUHR Scribners, 189 pages, \$2.00.

*The Unfolding Drama in Southeast Asia*, by BASIL MATHEWS, Friendship Press, 184 pages, \$1.

*The Snowden-Douglass Sunday School Lessons for 1945*, by EARL L. DOUGLASS, Macmillan, 383 pages, \$1.50.

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*Asia's Lands and Peoples: A geography of one-third the earth and two-thirds its people*, by GEORGE B. CRESSEY, McGraw-Hill Book Co., 608 pages, \$5.50.

*The Genius of Public Worship*, by CHARLES H. MEIMBATH, Charles Scribner's Sons, 204 pages, \$2.50.

*God Passes By*, by SHOGHI EFENDI, Baha'i Publishing Committee, 412 pages, \$2.50.

*Faith of Our Fighters*, by CHAPLAIN ELLWOOD C. NANCE, Bethany Press, 304 pages, \$2.00.

*Tarbell's Teachers' Guide*, MARTHA TARBELL, Revell, 416 pages, \$2.25.

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### TIDINGS

(Continued from page 113)

in the bonds of Christian love. We are considering the possibility of a United Chinese Christian Youth Movement to cultivate the Christian purpose for all the Chinese youth of our nation which we hope may be a step toward a more vital United Christian Youth Movement, including all Christian youth of America. We sincerely believe that Christian young people represent the best hope for a future peaceful world." The letter was signed for the Tahoe Chinese Christian Youth Conference by Pauline Wing, secretary.—From *The Pacific Citizen*.



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*The Life of Adoniram Judson*—EDWARD JUDSON.

*The Vintons and the Karens*—MRS. C. VINTON LUTHER.

*The Karen Apostle: Memoir of Ko Tha Byu*—F. MASON.

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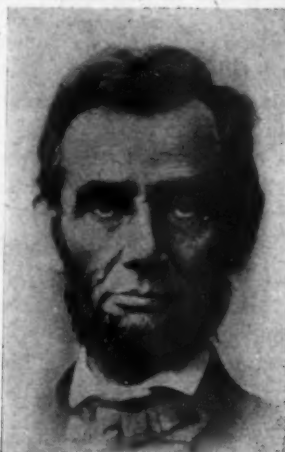
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Also-called "prophet" movement is spreading division among some of the churches in Assam, according to a report from Dr. F. W. Harding of Tura. "It is a mixture of hell-fire, odds and ends of Hinduism, animistic eschatology, and sheer sludge." The movement, continues Dr. Harding, "makes the most of the fear motive and preaches no gospel of God's grace, and nothing to bring true conviction of sin."



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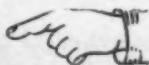
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